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"This Easter Dawn"

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Monthly Thoughts

BY CHARLES FILLMORE

To be Used from April 1 to April 30

Illumination: By Thy light I am illumined and strengthened.

Prosperity: The Spirit of God multiplies my substance, and there is abundance for every need.

Healing: The same Spirit that raised Jesus is now here raising me, and I am restored to harmony and health.

For instructions about these thoughts turn to page 48

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Atonement

from the writings of

CHARLES FILLMORE

THE SUBJECT OF atonement is outstanding in Christian theology. Popular teaching in the church is that Jesus was the only begotten Son of God and that His death on the Cross moved God to forgive the sins of the world. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." This has been described as the most important verse in the New Testament. Interpreters of the teachings of Jesus disagree; there is some confusion on this point of just how the death of Jesus atoned for the sins of all men. Church authorities accept as a matter of course the belief that God is a personal being and can be dealt with as an earthly ruler. They believe that when His people transgress His laws they must make sacrifice to appease the anger of their Monarch.

The New Testament presents no detailed theory of atonement. In the early church the relation of Jesus' suffering to the reconciliation of man received little attention. The person of Jesus rather than the doctrine of atonement was the first great question in the history of Christian thought.

That Jesus paid a ransom for man was a common thought. But to whom it was paid and how it resulted in the salvation of man were questions that were answered crudely or not at all. Some, including Irenaeus, Origen, and Augustine, conceived that the ransom was given to Satan. Man, by sin, fell into the power of Satan. God, who is just to everyone, made a bargain with Satan by which Satan consented to receive Jesus as ransom for man. But Hades could not keep the Holy One of God, and so Satan lost both Jesus and humanity.

This mythological tale of trickery had a strong appeal and was used with increasing dramatic effect in popular explanations of Christianity.

These theories of the sin-offering of Jesus are concerned with the personal-God idea. They carry out the pagan concept of a big god who becomes very angry with his disobedient children and can be mollified only by a human sacrifice. A correct understanding by man of God as the supreme creative Mind, creating under laws that must be observed by both Creator and creation, reveals how broken law may be mended by one who is willing to make certain sacrifices.

The Scriptures teach that Divine Mind imaged itself into man and that as long as the man-image or idea kept an open mind to the inflow of true

ideas, man was in Paradise. When the man-identity, however, allowed his attention to wander from the creative Source and to become enamored of the pleasures of sense, his consciousness became distorted and weak to the point of disintegration or death. Instead of existing in a realm of harmony, man formed a psychic realm of disharmony, which was so at variance with the Mind of God that a separation took place, and man was cast out of his Eden, or he was separated in consciousness from God.

To develop the perfect image of God implanted in him, man must have uninterrupted contact with his Source and draw constantly on Spirit, life, love, intelligence, strength, and power—attributes of the Father-Mind. If for any reason the perpetual inflow of ideas is impaired or broken, starvation and death follow.

So we find that it is absolutely imperative for man to merge his identity into that of the creative Mind and to keep it there. And if there has ever been a break between his mind and that one and only Source of his existence, it must be repaired. That the human family on this earth is in a state of mental lapse from the Mind of God cannot be disputed. That something is radically wrong with the race has been the conclusion of wise men in all the records of civilization. Every kind of remedy has been suggested to cure the evil thoughts and habits of men—none has equaled the teaching of Jesus.

So we must admit that He opened the way to a mind estate or kingdom in which the thoughts of God and man unite, or as Jesus formulated it, "I am in my Father, and ye in me, and I in you." In

closing the gap between the mind of man and the mind of God, Jesus made atonement.

Atonement means reconciliation between God and man through Christ. It means a reuniting of our consciousness with the God consciousness. Jesus Christ became the way by which all who accept Him may "pass over" to the higher consciousness. We have atonement through Him.

"Christ . . . who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed."

We all have the power to detach ourselves from the realm of worldly thoughts and lift ourselves into God-Mind consciousness. Here we look down on the earth and earthly things. Our vision is clear, and we commune with the things of Spirit. When Paul was caught up into this "third heaven," he "heard unspeakable words, which it is not lawful for a man to utter." Fenton's translation says, "he was carried into paradise, and heard unutterable ideas, which it is not possible for a man to relate." Nearly all persons who have practiced the silence will testify that it is almost impossible to put their experiences of it into words.

Man cannot thwart the divine plan, but he can separate himself from his part in bringing it to consummation.

When we understand the so-called fall of man from a metaphysical angle, we clear up many perplexities. Man is fundamentally a mental creation; his physical matter is secondary. But even matter can be resolved into its original elements ethereal. Man

in his original estate was ethereal—his first body was in the ether or Paradise of God. Through gradual depletion of the universal life and energy in his mind, man's body has crystallized into a three-dimensional realm called matter. But this material world is not the true home of man as planned by creative Mind.

The Crucifixion is the crossing out in consciousness of certain errors that have become fixed states of mind. It is the giving up or death of the whole personality in order that the Christ Mind may be expressed in all its fullness.

The crucifixion of Jesus represents the wiping out of consciousness of personality. We deny the self so that we may unite with the selfless. We give up the mortal so that we may attain the immortal. We dissolve the thought of the physical body so that we may realize the spiritual body. This is a mental process with physical effect.

Jesus was the forerunner of a redeemed race consciousness—He raised His body out of matter into the fourth dimension, the ether. This was done through denial of the physical.

Before we can reap the full benefit of the atonement made by Jesus, we must cultivate the Divine Mind within us until, like Jesus, we can say, "the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works."

So we see that the death of Jesus is the negative phase of the atonement—the positive phase is the spiritual life infusion that He brought to the race. "I came that they may have life, and may have *it* abundantly."

When we wonder why we do not remember our etheric existence, let us consider that we have a consciousness of it when we long for the spiritual life in which we shall be free from the burdens of the earth. We thus long for the return of that which we once experienced.

We may compare our present race condition to millions of flies caught in the thought meshes of a psychic spider web. A mighty Mind and Hand sweep their spiritual might through the strands, and the strands are broken, and those imprisoned are set free. Jesus read from the books of Isaiah, "He hath sent me to proclaim release to the captives." Jesus broke down the race thought of separation from God and made it easy for us to realize the divine Presence and to follow its instruction. Paul said, "For he is our peace, who made both one, and brake down the middle wall of partition."

The atonement made by Jesus does not relieve us from developing ourselves as sons of God. The evolution of Spirit in us is a mighty work. And after we know Truth, it will become a joy to bring ourselves to the full stature of the Son of God. Let "Christ be formed in you." To make atonement with God-Mind as Jesus made it requires our daily sacrifice of error thoughts and obsolete states of mind.

Jesus said, "Follow me." This means that when we make the same spiritual unity with the Father that Jesus made, we shall be free from sin, sickness, and death. Jesus was thirty-three years in resurrecting His body from the bondage of the evil thoughts of the race that He assumed and overcame. The Resurrection of His body after the Crucifixion was

easy because of His thirty-three years of preparation. We are to follow Him in this daily raising of our dead thoughts. Paul says that he suffered the loss of all things that he might gain Christ—"If by any means I may attain unto the resurrection from the dead."

Not all Christians have the courage to follow Jesus into the overcoming of that last great enemy, death. But that is what He taught as the fruit of the atonement.

"Is it not written in your law, I said, Ye are gods?"

"The works that I do shall he do also; and greater *works* than these shall he do."

"If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him."

Your present work may seem to you an exile in Egypt, but God is never unmindful of his son. As soon as you have gained steadfastness, poise, and self-mastery in the position in which you are, something more will be added. You will be given an insight into the essential relationship of your own life to the universe.

So soon as this is accomplished you will hear the call to come up out of Egypt into your own Land of Promise. The call out of old conditions never fails to come when we have learned all that is in them for us.—SCIENTIFIC CHRISTIAN TRAINING.

"What Is That in Thy Hand?"

GENEVIEVE CHAPIN

"WHAT IS THAT IN THY HAND?" God asked this question of the timorous Moses at the time Moses was to go to Pharaoh and demand the release of the Children of Israel.

Moses was not the demanding type. By his own admission he was "not eloquent . . . I am slow of speech, and of a slow tongue." Who was he to face the arrogant Egyptian ruler on such an errand?

Moses recognized his insufficiencies and his lack of importance in other men's eyes. It is not to be wondered at that he shrank from such an assignment, especially when we recall that Pharaoh had sought to kill Moses because of an Egyptian he had slain. However, as we remember that Moses met the Lord in the burning bush, is it not strange that this experience did not bolster his courage?

It was with his old lack of confidence that he now spoke: "They will not believe me, nor hearken unto my voice; for they will say, Jehovah hath not appeared unto thee."

It was then that the Lord asked him, "What is that in thy hand?" and Moses answered, "A rod."

A mere rod! Probably just such a rod as was frequently carried by foot travelers of that day on their journeys about the rugged countryside. But it was not too insignificant to be used in time of need. God spoke again to the timid man before Him, "Cast it on the ground." Was God going to have him discard

it—just an old rod, a thing of no beauty or value? Can we not imagine Moses wondering a little if he were to be reproved for having nothing of more consequence with which to meet the occasion?

We do not know Moses' inward reaction to God's instruction; we can only conjecture. But we do know that he obeyed implicitly. And we know the result. Simply told, "and he cast it on the ground, and it became a serpent"—a serpent so real that Moses fled from it. The insignificant and inanimate rod became a thing endowed with life, with movement, and with sufficient awfulness to cause Moses to flee "from before it."

Then God spoke again, "Put forth thy hand, and take it by the tail."

The serpent had looked terrifying enough that "Moses fled from before it." But now he is commanded to put forth his hand and take it by the tail! It was a fearsome thing to contemplate, and we may well imagine that it was the last thing Moses wanted to do and was the farthest thing from his thoughts and desires.

But to his credit, he obeyed again without a murmur. "He put forth his hand, and laid hold of it, and it became a rod in his hand."

Let us digress here a moment. If one will, as Moses did, put forth his hand and grasp the thing that has put him to flight—that fear, that worry, that assignment he feels is too big for him—how many times it becomes, in his intimate grasp, a familiar thing! It is no longer terrifying, but an everyday sort of thing with which one is perfectly competent to deal!

What was God's purpose in this incident? God needed a man, but the man chosen to fill this need was so filled with the spirit of "I can't!" that he was in reality saying, "Here I am, Lord, but send the other fellow!"

But God knew Moses better than Moses knew himself. He knew that, once over this hurdle of fear and feeling of inferiority, here was the man He could use. So He gave Moses this "sign," as He called it, and also another—that of the leprous hand —to be used by Moses to convince his hearers that he was divinely appointed.

Further developments in this story we know. So we shall not, at present, follow them to their conclusion. But let us consider further this significant way of God's training or preparing a man for great leadership.

In the first place, let us consider the man. We are told in Numbers 12:3, "Now the man Moses was very meek, above all the men that were upon the face of the earth." This seems to be an odd characteristic for a man chosen to face the great Pharaoh and to deal with him so as to cause him to release his captives! And then, to lead rebellious, complaining, and quarrelsome captives through the wilderness to the glorious sight of the Promised Land!

In all likelihood no human agency, in search of a leader, would have settled for such a choice. But truly, God knew what was in the heart of Moses. He knew that this man could and, bolstered by divine help, would accomplish the gigantic task.

And just as surely God knows the capabilities of each of us—of you and me and each other living

person. But, like Moses, we may draw back and offer puny excuses when all the time He knows that we can accomplish the task at hand, or He never would have asked us to do it. He does not demand the impossible of any of us—just sometimes the seemingly impossible.

So it was with Moses. He thought he certainly was not the man for the job. But God knew better. He made Moses fit the job. But what with? Did He try, as Saul did with David, to harness him with an equipment that was too big? No, He merely asked, "What is that in thy hand?" He did not send him after proper equipment; He made "that in thy hand" adequate.

We, too, can find "that" in our hands which will solve our difficulties. No one is so poorly provisioned that he has not some talent, however, slight and insignificant, in his own sight. Could anything be more commonplace than the rod Moses was carrying? Was it happenstance? Do things ever "just happen"? Or does God, knowing the quality of the timber with which He must work, so order circumstances that the rod was in hand to help impress His lesson?

At any rate, it was the thing at hand—"that in thy hand"—that was used to make a great leader of Moses, whose name has come to be associated through the years with meekness. "As meek as Moses" is a common expression.

We must not miss the vital point here. Moses had condemned himself as inadequate. In his hand he had merely a rod, and he could see no potency in that. But God took over, and Moses surrendered his

own inability and all he had in his hand to the will of God. And behold, the problem was solved!

This is just as, in later days, we find the disciples aghast at being told, "Give ye them to eat," when faced by the hunger of the multitude with only five meager loaves and two fishes to appease this hunger. But—"He took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes. And they all ate and were filled"—with sufficient fragments left over to fill twelve baskets!

So God takes our insufficiency, our inability, and when surrendered to Him, makes it sufficient for the occasion, with fragments left over. "What is that in thy hand?" Look and examine it. Then, let Him bless and use it to His glory. Truly, then, we "can do all things in him that strengtheneth" us.

BUILDER

Joyously I walk life's road
With God's love in my heart,
And thus I find that I become
Of everything a part.
Then I bless in silent prayer
Each one along the way;
And so I build each shining hour
Into a perfect day.

—Doris R. Beck

Journey in Faith

A STORY FOR A NEW EASTER

ZELIA M. WALTERS

THE KNOCK at the door came while Anada was getting her child ready for his hour in the garden. The stranger who stood there asked if she was Anada and held out a small packet.

"Since I was coming this way, my neighbor Hannah asked me to bring this letter to you. She said it was of great moment to you."

His eyes rested on the child, and he smiled. "I think it may be," he said.

Anada thanked him and asked him to come in for rest and refreshment, but he said he must hasten to finish his journey that day. After he had gone she wished he might have come in. There was an air of friendliness about him.

She laid Hannah's letter on the table. There could be no haste about reading it. Hannah wrote as she talked, in a flood of hurried words.

Anada turned to her son. "David, do you remember the story I told you yesterday?"

David's mind was elsewhere. "I wanted that man to come in," he said. "He could tell me stories of distant places. Like the pilgrim did last week."

She waited for an answer. She did not like to urge him. Sometimes he said such strange things.

"Oh, yes," he answered. "Oh, yes, about Daniel in the lion's den. He prayed to God and then he wasn't afraid, and the lions lay down beside him. And then

God lifted him right out of that awful place."

"Think, David. God didn't reach down out of heaven and lift him out. How did he get out of the den?"

"Oh, yes! God told the king to lift Daniel for Him. It's just the same."

Here was one of his unanswerable observations again. Was it just the same? But David was already on a new thought.

"God is good and He loves us. We are His children, the Lambs of His green pastures. He can do anything, can't He, Mother?"

"Yes, certainly."

"He can make me well, can't He, Mother?"

"Yes." She hesitated over this. "If it is His will."

"It must be His will. He is good and He loves us. If you could make me well, you would, wouldn't you?"

"Yes," she said in anguish.

"Then God will. You'll see. He doesn't want His children to be lame."

She wrapped the blanket around the crippled legs and carried him into the garden, where he could watch the sun coming through the leaves.

"I like it when the sunshine comes through," he said. Then in a moment he went on: " 'He maketh me to lie down in green pastures.' Yes, I'm glad my name is David. I'm going to get well and walk beside the 'still waters' as King David did."

Anada fled into the house, not knowing how to answer him. Had she been right in holding onto hope? The village physician said David would never walk, that his strength was failing from day to day.

But God could heal when physicians failed. She thought of the old stories. God could heal even lepers; He saved His faithful ones from the fiery furnace. He even raised the dead. "He can heal today," she said in her despair. "His arm is not shortened. He is our hope, our all."

She hurried about, putting the house in order. She saw Hannah's letter on the table. She felt impelled to open it now. She read, racing over the lines.

"You must know this, dear Anada, it is such a wondrous thing. You know that all Israel prays for the promised prophet—the Messiah, God's messenger. He has come. I have seen Him. I know it is He, for no other could do such works. When you see Him you, too, will know it in your heart.

"You must take David to Him. I stood in the market place today when He with His company came in. People pressed about Him. They had heard, but they could not quite believe. How foolish we are! We pray and pray, but we think nothing will really happen. But hear this! A woman pressed through the crowd, carrying a little child in her arms. I knew he was dying. His breath fluttered slowly, his eyes were closed. We made room for her in pity. She knelt before Jesus and held out the child. She spoke no word; her eyes prayed. He looked down with such compassion that something stirred in my heart. Suddenly the child moved! He sat up, he looked at Jesus and gurgled with laughter. Then he jumped down and grasped the hands Jesus held out to him. I tell you, he was healed in that instant! There he stood, rosy and strong. The mother was near fainting. People pressed closer, and their murmuring

voices were like wind passing over a field of grain.

"Some of the crowd hurried away, running. Then from all the streets came people leading or carrying the sick, the crippled, the blind. We made wide lanes for them. And, Anada, this may sound like a fable, but I was there and I saw it happen—He healed everyone! That such a thing could happen! He is now on His way to Jerusalem to keep the Passover, so He will pass on the road near to you. Seek Him out. You will know Him when you see Him. All the family have prayed for David. Now he can surely be healed.

"Just ask healing for your son. You need not carry him with you. They tell how He sends His healing word to those distant, and I now believe any word of wonder they tell of Him. But go at once, dear Anada. How I rejoice that this has come to you—yes, and to all our people!"

Anada sat on the bed, staring at the letter before her. Could it be? But yesterday was the Passover. She must go at once. Already He would be in Jerusalem.

She carried David across the streetway to her sister, who loved him and often wanted him for a visit. Yes, her sister said, she had heard that the teacher Jesus, passed by yesterday.

"I must hurry," said Anada.

She had no time to arrange for transportation, so she walked. She felt as though her feet were winged. The few miles meant nothing. There were streams of other travelers on the road, going in both directions. The Passover season was like a great market day in the city.

When she reached the city she went to the house of her cousin Benahi. He could tell her where to find the Healer.

The family received her with a warm welcome, but when she began to speak of her errand she saw dismay in their faces.

"Ah, my dear one," said Cousin Phoebe, putting tender arms around her, "you cannot see this Jesus, who some say is the very Messiah of God. He has been arrested and brought before Pilate for sedition. The priests claim that He is guilty, but in truth, they are angry about His teaching. They fear for their authority. They want Him condemned, but we have heard wonderful things about Him. He may, indeed, be the Saviour of Israel. But no one can speak to Him now. He is before Pilate, on trial for His life."

Anada's heart seemed to die within her. She scarcely heard what they were saying after this.

"Perhaps He will set Himself free, no matter what Pilate and the priests say. Thus, He will show His power," said another cousin hopefully.

For a moment Anada looked from one to another. She understood, but the shock was too much. As she traveled toward Jerusalem, her hopes had been so high. Now at last, she had thought her beloved child would be well and strong like other boys. And the hope was dashed from her hands, shattered before her.

"It is not just! It is not right for God to hold out so much to me and then snatch it away! What kind of God is He?"

"Hush, Anada, hush!" they implored her. "You know not what you say. You would not speak

blasphemy. We cannot say that God is unjust."

"He is not just!" she cried, her voice rising.

They quieted her after a while, but she would not sit down. She did not even look at the food they offered her. She kept pacing the inner portico, her eyes looking about painfully. Once she thought she heard far-off shouts. She paused and listened.

"I must go," she said. "If He is the Messiah, they cannot hold Him prisoner. Who can bind God's messenger? I must go. Even though He is a prisoner, I can speak to Him through the crowd. We have been taught from of old that God can hear us at all times. Then this Jesus can, too. I must go; then I shall know whether He is the one for whom we have waited, or whether we have held only empty and vain wishes."

They tried to restrain her. A raging crowd was no place for a gentle woman, they told her; but she did not hear their protests. She shook off their restraining hands and started out.

"I will go, too," said Benahi. "She does not even know where Pilate's hall is. I will try to keep her from harm. Pray to the God of our fathers to help us all in this dreadful hour."

Anada was hardly conscious that Benahi walked beside her as she hurried in the direction from which the shouting seemed to come. She had only one thought—she must reach the Healer no matter what stood between.

At first, the streets were quite empty. Then they began to meet a few persons coming from the opposite direction. One woman who passed was weeping. Anada's heartbeat quickened. Then a man just

in front of her paused to answer someone who had hailed him.

"They have condemned Him," he called. "Pilate could find no fault in Him and he washed his hands before the multitude, saying he was innocent of the blood of this just man. But he gave Him into their hands, and they are leading Him out to be crucified."

"Hurry, hurry!" said Anada. She began to run, and Benahi could scarcely keep up with her.

It seemed only minutes until they were in the dense throng before the governor's house. Some were shouting, "Crucify him!"

But others were weeping and saying: "No, no! He is our promised one."

They could go no farther. The crowd hemmed them in, and the shouting voices deafened them. Then the crowd parted a little. Soldiers, leading the prisoner away, passed close to them, and Anada looked into the prisoner's face. It was stained with blood and sweat, but the eyes that looked out over the throng held no message of defeat. Anada found herself whispering: "It is He, the promised one, the hope of Israel. O God! Put forth your hand now—now!" She did not even remember that she had a petition to make. She was praying for Him. And for an instant His eyes looked into hers!

"Let us go," she said to Benahi when He was past. She did not know that they had stopped to put the cross upon His shoulders. She wanted to go, holding that one look close to her heart.

She heard various voices. Here was one crying: "He healed my son. He cannot be evil!"

And another: "He once said if He were 'lifted

up' He would 'draw all men' unto Him. He cannot die. He is our only hope."

Then a young man said: "He promised to be with us always, even to 'the end of the world.' And this is not the end."

Soon Anada and Benahi were free of the thick crowd and could make their way toward Benahi's house. Loving hands led Anada to a couch and removed her mantle and her sandals.

She heard them talking at the door.

"Poor Anada! What a terrible grief to come so near to receiving healing for dear little David and then to see it snatched away."

"She is so exhausted. Perhaps she will sleep."

"Yes, but her grief will be with her when she wakes."

Anada was thinking: "No, I am not in despair. Nothing has been taken from me. I have gained something—something!"

Aloud she said: "Grieve not for me, but for the pain He is bearing this hour. There is no fault in Him. It is for us——"

And then she drifted into real sleep.

The cousins were certain that her mind was still wandering. How could this Jesus, about whom there were so many questions, be suffering the pain and ignominy of this bitter day for us? they wondered.

It was dark when Anada wakened. She sat up on the couch. All her angry questioning was gone. She had no clear thought of what had happened, but she felt at peace. Her cousin must have been watching, for she came to the bedside and said soothingly, "Do not be frightened, Anada."

"Frightened? No, I am not frightened. I am finding the way to peace."

"But such terrible things have happened. The portents! Those who passed by have told us. Benahi has gone out to make inquiry. But now this darkness, and he does not return. I fear—I fear! Oh, this Jesus was not a common man, and surely He was not a lawbreaker as they said! If only Benahi would return!"

"Benahi will take no harm. He will not fear the night."

"But it is not night. And this darkness has been over us from the sixth hour. God of Israel, spare us if we have sinned!"

"Darkness when it is day? It is as though God had turned His face away. But still we need not fear. If Israel has sinned the greatest of all sins, we who have not turned away from God will find that He has not turned away from us. God does not give with one hand and snatch away with the other. As I lay here, the words of the seers of old have been in my mind. I was taught them when I was a child and have thought of them too little since. Did not the ancient ones who walked hand in hand with God give us the word for our time of need? 'I will in no wise fail thee, neither will I in any wise forsake thee.' 'The rivers, they shall not overflow thee.' We may decree a thing, and it shall come to pass, because God loves us as His own children.

"So I will not be beaten down. I will hold onto God's hand and trust Him, even though they have slain His chosen one, whom He sent to draw all men unto Him. My son will be healed."

They implored her to be careful of her words,

lest she sin. They were upright, kindly people and they had tried to keep an open mind about this strange new teacher. But now He had died, a condemned criminal. Yet, here was this strange darkness over the land.

"I saw His face! I saw His face!" Anada said to her own heart.

They were a little in awe of her that evening. She seemed withdrawn, as though listening to a secret voice.

She would not travel on the Sabbath, but rested quietly in the garden. Even though it was the Sabbath, there was an unwonted stir in the streets that day. People seemed to be whispering questions for which no one had an answer.

On the first day of the week she arose early to prepare for her journey home. While they were eating the morning meal, there came a curious knocking at the door. A neighbor stepped inside and began his story without even a word of greeting.

"They say He is not in the tomb! He has risen from the dead! The disciples went there very early yesterday morning, and the stone with the imperial seal was rolled away. They say they saw Him and talked with Him. They declare it is true. They are telling it all over the city, and no one lays hands upon them. I am telling you because you have one here who came to ask healing of Him. If this is true, perhaps she can still ask."

They talked in hushed tones of the strange story. Benahi said it could not be true. His disciples had taken the body away. And who would dare to break the seal?

After a while Anada rose and said her thanks and farewell. Her cousin thought she should stay. "If this is true, then perhaps you can still see Him and make your plea."

"I need not stay here to see Him," said Anada. "What they say He told His disciples is true; He will be with them—yes, and with us—to the end of the world. How could we think He was hidden away in some garden or inner room so that we must take toilsome journeys to find Him? I have seen Him; I can talk with Him on my way home."

They shook their heads sadly when they talked of her after she was gone. "Poor Anada! No doubt her mind was wandering from her grief."

But when Anada turned into her own street she saw a group of children playing together. She was not surprised when a boy sprang up and ran to cling to her mantle.

"Mother, Mother, see! You said you would ask the man in Jerusalem to heal me, and see, He did!"

No, she was not surprised—only deeply thankful. And in her heart was a prayer that she be shown the way of service, that she might ever continue her journey in faith!

Who can mistake great thoughts?
They seize upon the mind;
Arrest and search and shake it;
Bow the tall soul as by wind;
Rush over it like rivers over reeds.

—Bailey

Teach Me to Love

MARGARET WIMSATT

"THERE ARE so many people who can tell you what to do, but so few who can tell you how," a friend of mine lamented to me. "Take love, for instance. Everyone agrees we should love. What I want to know is, how can I love someone I don't even like?"

Certainly this is a big question and demands a big answer. How can we learn to love? Well, Jesus tells us we should love, and He certainly would not tell us to do something we are incapable of doing. Jesus set the example for us. Jesus loved all humanity. Surely in His life and teaching He must have given us the answer, the law governing love.

There is a law that governs everything—a law that keeps us breathing, walking, talking, thinking, standing upright, a law that makes night and day. Certainly there must be a law that governs love. How can we love? What is this law?

Consider one of the most wonderful manifestations of love we see on this earth. It is a love that we read about in stories, articles, and plays; a love that holds through thick or thin, prosperity or poverty, health or illness, kindness or ill-treatment. It is a love we have learned so fully to expect, grown so positive of that when it appears not to be manifested we are shocked, dismayed, aghast. It is the love a mother has for her child.

Why, exactly, does a mother so love her child?

Because of the act of birth and the fact that the child is absolutely her own? No, we have only to look around us at the adopted children to know this cannot be the real reason. Because the child returns the love? No, the sad truth is that children do not always return the love. Because the child is always good and kind and considerate? No, these children grow into the very men and women that make up this world—saint and sinner, honest and dishonest, kind and unkind, true and untrue, moral and immoral. And yet the mother's love remains true. Why?

The truth is, like most truths, a simple one. It is because a mother serves her child faithfully, consistently, and genuinely from the day the child becomes hers. Her life is a life of service for the child. Was not Jesus' whole life one of service and love? If you would learn to love, learn to serve. Serving humanity is the seed that blooms into loving humanity.

I am reminded of a young man who suffered a fatal automobile accident. Until a few weeks before the accident he had been considered one of the finest, most upright young men in the small town where he lived. However, when his fiancée broke their engagement he started drinking. Drinking was considered the cause of the accident, and the sentiment of the town turned against the girl. Had the girl not broken the engagement, the young man would not have been drinking; had he not been drinking, there would have been no accident. Hence, the whole thing was the girl's fault—so reasoned the town.

The boy's mother was inconsolable; and as time went on, she found herself hating the girl, whom

she blamed in her heart for the whole thing. She confided to me that she could not even sleep at night for hating this girl. Finally, a doctor told her she must get this hatred out of her heart before she could ever hope to regain her health. Her minister advised that she must replace hate with love before she could attain peace of mind. She was, of course, following the law of hate, and the law was paying off faithfully in kind. She was reaping worry and discontent and ill-health and fear.

But how could she possibly love a person she blamed for the loss of her son's life? Let me tell you in this woman's own words how she learned the answer.

"It was during one of those horrible nights when I was hating this girl so much I couldn't sleep," she told me. "I suddenly realized that something had to be done. I had a choice to make. I would soon be living in a mental asylum unless I managed by some way to rid myself of this hate that was eating away at me. I turned to God and I prayed. I mean I really prayed.

"After I prayed I sat down and began to reason the whole thing out. It was almost as if someone else, some wise, gentle, understanding person were questioning me. What, exactly, was I hating the girl for? Well, for my son's death, of course. But, then, she hadn't been driving the car. What, precisely, had the girl done? She had broken her engagement to my son. But wasn't it common knowledge that it was better to break an engagement than to marry someone you felt you did not love enough to spend the rest of your life with? People did it every

day and did not reap such persecution as this girl was receiving. I had known the girl for quite some time. I knew there was no other man involved. I knew that she had told my son she simply did not feel the marriage was right, and I knew suddenly that she had done simply what she thought it right to do.

"Not the broken engagement, but my son's own reaction to a situation his pride could not take had caused the drinking. It was a hard thought to admit, but I knew it was true. What if this girl, too, was blaming herself? How horrible to have a whole town blame you for such a misfortune!

"Then the tears came. I cried and cried, and it seemed that all the hate was washed out of my system, out of my very heart. Though it was in the wee hours of the morning, I phoned this girl. I did not know myself what I was going to say, but the words came readily enough after I heard her voice. I gave her for consolation the very things that had been the most consolation to me. I reminded her that although my son lived a week after the accident he suffered no pain whatsoever, because he was completely unconscious during the whole time. And I reminded her, too, that there is life after death.

"You may not believe this, but I not only don't hate the girl, I have a very warm place in my heart for her."

I believe this mother. I believe her beyond a shadow of doubt. She has practiced the law of love.

All of us know that during time of catastrophe or tragedy people are drawn close. There is no rich or poor, pretty or homely, chaste or unchaste, black

or white, good or bad. There are only people acting together as one. Why do they forget all their differences and act as one? Because they are actively and constructively serving one another.

Love is an active not a passive emotion. Ask yourself every morning when you awaken what you can do that day to express love. Go see that friend in the hospital rather than merely sending a card. Be the instigator of the collection for flowers rather than merely a donor. Do something truly helpful for the person who is bereft rather than merely telling him you are sorry for his lot.

There is magic in love, and you can learn to love people by serving people. I do not care who you are, where you are, how much or how little money or time you may have, there is some way you can, every day, serve and thereby love mankind. There are opportunities everywhere. Try it and see the magic there is in serving and loving.

If there is a person you do not like, do something for him. If there is a person you feel does not like you, ask him a favor. Find ways and means truly to serve and love your neighbor and watch your life be transformed.

Never let yourself forget that Jesus told us and showed us in every way possible that the law of love is the most wonderful, satisfying, rewarding law we have. If you would love a person, serve a person.

Need we ever really ask, "How can I love?"

What is that *to thee? follow thou me.* JESUS

The God Story

MARY L. KUPFERLE

NEARLY TWO THOUSAND years ago this Easter time the followers of Jesus were heartsick and discouraged, wondering how to carry on without their leader. What was to become of them, and how could they fulfill the work He had commissioned them to do? They must have tried hard to believe in the things He had told them before the Crucifixion, but they must have found it disheartening to hear on all sides the whisperings of doubt and disbelief in the Resurrection, which He had promised.

It was not surprising that they, "when they heard that he was alive . . . disbelieved," and that when two of their number tried to reassure the others of His presence "neither believed they them." How ashamed and remorseful they must have felt when their beloved, the risen Master, suddenly appeared before them and admonished them for their disbelief! Yet how wonderful was the faith the resurrected Jesus had in them even then, as He told them to carry His message "into all the world, and preach the gospel to the whole creation."

We know the events that followed. The apostles carried on the work of the Way-Shower as He had asked them; they were filled with the Holy Spirit and given the inspiration, wisdom, and courage to follow in His footsteps and tell the gospel, the God story, to all who would listen. Today the "good ti-

dings" are still being spread, still bringing faith and upliftment and healing to the multitudes, and you and I are now playing vital roles in this growth of light and Truth and love throughout the world.

We know, of course, that to "preach the gospel" does not mean that we must stand in a pulpit or deliver sermons before the masses. Rather, we know that we can do our part by letting the Truth of Jesus' teachings fill our minds and hearts, because then we begin to speak and act in terms of love and peace and joy. Thus is the gospel, the God story, or good tidings, spread. In this way is the real meaning of the Resurrection incorporated into our personal lives.

I believe that if the Master Himself were on earth today He would reaffirm this and tell us in modern-day language something to this effect: "Through your faith in God, through your living of the Christ life daily, the real meaning of My life, the meaning of the Crucifixion and Resurrection will be revealed to you. The experiences related to you about My life and work on earth are given to you for your guidance and benefit now. The Crucifixion is the crossing out of the false belief that you can be separated from God and His goodness. The Resurrection is your arising into the consciousness of the truth that God is the only presence and power in your life and in the universe."

When we study the lives of Jesus and His apostles we find that their lives and acts were built upon such truths—upon the good tidings rather than upon the sad or negative ones. We see that their faith in God as all good was dimmed only tempo-

rarily by persecution and ridicule and hardship before it was strengthened and established more firmly than ever before. We see that these men of God, although rebuffed and cast down by appearances of defeat and outer trial and temptation, worked their way to victory by prayer and steadfast faith in God as the only reality in their lives.

As modern disciples we find that through our acceptance of the same good tidings, or God story, we, too, are able to pick ourselves up, dust ourselves off, and proceed along the narrow path with strengthened faith, greater conviction than ever before. We find that through our declaration of Truth, through our affirmations of belief in wholeness, peace, love, joy, and supply, through our conscious proclaiming and claiming of the good we become more fully aware of the Spirit of God abiding within us and within others.

The God story is a story of the creation of man in the image and likeness of the Father as exemplified by Jesus, who was willing to let His life be God-illumined, God-inspired, God-directed, and God-blessed in every daily detail. The God story is the story of what any man anywhere, any time can be; for although related to the life of Jesus, it was placed within each of us in the very beginning and awaits only our hearts' reading today. Jesus found it within His heart and manifested wholeness, joy, abundant supply, perfect love, and eternal life. You and I are meant to do the same.

If you do not believe this, remember that the resurrected Jesus "upbraided them with their unbelief and hardness of heart, because they believed

not them that had seen him after he was risen." If you believe that Jesus accomplished miracles of healing, supply, and upliftment but doubt that others can do the same, remember the risen Master's admonition, "Why are ye troubled? and wherefore do questionings arise in your heart?" If you think that perhaps others may follow in His footsteps but that it is too difficult for you, think of His assurance, "As the Father hath sent me, even so send I you." If you feel you need to see before you can have faith and believe, remember that even when "they saw him . . . some doubted."

As misgiving so readily arose within the apostle Thomas, so it readily arises within us when we doubt that healing can be manifested, when we doubt that supply will be forthcoming, when we doubt the good intent of another's words or actions, or the fulfillment of happiness in our lives. We need, then, to say to ourselves as Jesus said to Thomas, "Be not faithless, but believing," and to remind ourselves that God's desire is wholeness, and His nature is perfection; that His desire is abundance, and His nature is generous; that His desire is peace, and His nature is love.

Some time ago, a Truth student found herself in a confused, "doubting Thomas" state of mind. A change was taking place in her life and affairs, and some friends were giving her advice. But she knew that her answer could come to her only through faith and not through human reasoning. As she prayed about the matter, she heard herself repeating aloud: "Hold the light high. You will see more clearly."

She knew in this moment that her understanding of the Jesus Christ teachings must be held higher than the problem, higher than the reasoning and deductions of men. As she continued to turn to God as the only reality, the problem was solved, her way was revealed clearly. As she explained later to a friend: "I thought of how ineffective a street lamp would be if it were placed on the ground and of how much more light it gives when it is held high on the lamppost. When the light is high it sheds its radiance over a great area, and everything is seen in a new perspective."

The God story, the gospel, is like this light. When we read it as an account only it gives a bit of "ground" light, but when we hold it high and let its meaning fall upon our entire lives and affairs, our entire being, its light is glorious, illuminating, and far reaching. It reveals the Truth we want to know; it brings into view the faith that is our own, the good that is our inheritance as sons of God.

Jesus held high the light of God throughout His crucifixion and fulfilled the promise of the Resurrection. You and I, by daily holding the light of the Jesus Christ teachings high in our consciousness, high in our words, high in our actions will see thousands of resurrections come to view. They will be resurrections from fear into faith, from anxiety into trust, from hate into love, from lack into abundance, from sorrow into joy, and from failure into victory. Every darkness will be dissolved, every negation turned to flight, every obstacle rolled away when we hold high the light contained in the God story.

Recently a writer friend, in speaking of the ap-

proaching Easter season, mentioned that last year it had brought her great inspiration and understanding. "I had been working for a month on a short story and meeting with nothing but failure. After three trials of rewriting it I gave up in discouragement. Finally, I prayed about the matter again and then went to Easter church services. There I found the answer I was looking for in the minister's words: ' "Be not faithless, but believing." Something better shall arise.' Shortly afterward my one story developed into two stories that were far superior, and the proof of faith was made manifest."

She paused with a smile and then said: "I took that message with me through the year into every experience, knowing in other times of disappointment that 'something better shall arise.' I remembered it in experiences concerning health as well as supply, and each time something better *did* arise, along with increased faith and understanding."

She concluded, "Again this year I'm looking forward to Easter with anticipation of receiving another 'lifting up'—or resurrection!"

The Easter story, which is part of the God story and being renewed this month in churches everywhere, is told for the purpose of upliftment, for the purpose of reminding us of the light of God's goodness, for the purpose of shedding the light of spiritual Truth concerning man's divinity and brotherhood. Again the light will be held high; again the gospel will be brought to the attention of man; and again we shall be reminded of the Spirit of God within, indomitable, arising victorious.

May our hearts be filled with Easter glory as we

hear and heed the wisdom of the One who came to tell us the God story; may we know the goodness of the Creator, the beauty and joy of His creation!

"And he said unto them, Go ye into all the world, and preach the gospel to the whole creation . . . And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed."

CLOSETED

Eleanor Halbrook Zimmerman

This is my hour alone with You, dear Lord,
When I bid stillness lay a healing hand
On every smallest turmoil, that Your word
May come to me, that I may understand
How You would have me order all my day,
Heeding Your voice in great affairs and small,
Making Your will my will, quick to obey,
That You may have pre-eminence in all.

The morn is sunny, and the singing wind
Comes as Your gentle touch upon my brow,
All things declare You, and my quiet mind
Feels all the fullness of Your presence now.
Let be no hindrance in me to Your will
The while I wait before You hushed and still.

Prayer Is Power

CHARLES ZACHARIA SMITH

Thou shalt make thy prayer unto him, and he will hear thee;
And thou shalt pay thy vows.
Thou shalt also decree a thing, and it shall be established unto thee;
And light shall shine upon thy ways.

"THOU SHALT MAKE thy prayer unto him." What a wonderful invitation for communion with Him through prayer!

We start praying unto Him by entering the secret place of the Most High, the Christ center of our being, where beauty, love, harmony, and peace reign supreme and our heavenly Father is waiting with an answer to all our problems.

When we retire into the inner sanctum of our consciousness to pray, let us center our thoughts on the peace of God. Let us shut out the turbulence of our racing minds, let us still our conflicting emotions, and let us feel the peace of God within ourselves.

As we pray let us remember that we are not praying to an abstract deity, a lord and master behind pearly gates, a remote and inaccessible god that is beyond our mortal reach in his hyperborean aloofness.

We are not praying to a revengeful, jealous Yahweh (God), who metes out punishment to His disobedient children. The God we pray to is not the

terrible God of Moses, who smote people with boils or drowned His children with a flood.

This God, our Father, to whom we are praying, is not a superhuman, severe judge, nor is He a celestial policeman or an exact accountant who keeps a record of all our sins and misdeeds.

We are not praying to a God that has to be placated, begged, or importuned. Neither is it necessary on our part to entreat, beseech, or beg His favors.

We are praying to our heavenly Father whose only attributes are compassion, forgiveness, love, and beneficence. If we only let Him, our Father is ever ready, willing, and able to give us a helping hand and quickly, surely, and positively lift us out of any trouble or unhappiness our sins (our mistakes) may have led us into.

Pray to Him, believe in Him, and you will experience Him. How simple, how natural, how easy, and how lovely it is to believe, to know, and to experience Him! How inspiring and uplifting your thoughts become when you pray unto Him and become as a trusting child!

"And he will hear thee." Who can doubt this positive statement that God hears us when we pray? A statement that is as indubitable as the fact that light dispels darkness, good defeats evil, love overcomes indifference, and harmony replaces discord. When we pray in a receptive and expectant mood and feel that our thoughts are uplifted and attuned to Spirit within, we know that our earnest prayers will be answered.

How wonderful it is to know that our heavenly Father will hear us! How grateful we are that He

will hear us whether we are saint or sinner, rich or poor, sick or healthy! He will hear us and respond to us to the degree that we believe in our prayers.

Through eternity our heavenly Father has always been at our spiritual point of contact and with loving-kindness, goodness, and mercy has always been instantly ready to help us. Through eternity He has showered gifts and benefits of infinite measure on those of His children who embody Him within their consciousness and know that He is the eternal giver.

"And thou shalt pay thy vows." Pay thy vows by becoming a fit channel for God's love to flow through you. Pay thy vows by becoming a clean vessel for God's goodness to flow into. Pay thy vows by earnestly and constantly expressing God's love and compassion for everyone. Treat others as you would be treated. Eliminate from your consciousness every vestige and trace of resentment. Drop from your mental make-up selfishness, greed, jealousy, or meanness. Deny every lingering or momentary thought of doubt or unbelief. Deny the power of evil in spite of evidence to the contrary. Pay thy vows. Have implicit faith in the power of your prayers.

If you habitually operate on the intellectual plane of consciousness, do not make a god of an intellect that denies prayer. Do not be influenced by a materialistic theory that God is absent from your life. Pray, and He will reveal Himself. "Seek, and ye shall find."

Though you may grope in intellectual darkness seeking the light, know that the power of prayer will eventually illumine you and you will meet Him face to face.

Pay thy vows by changing your thought pattern. Begin to think, act, and express the Spirit within you.

Embody in your consciousness liberality, benevolence, and kindness. Practice tolerance, patience, and consideration. Cultivate sympathy, goodness, and understanding.

If you do, here is a definite pledge and promise from the Lord God Himself that as your reward for faithful prayer you can have anything you desire.

This is what God says to you: "Thou shalt also decree a thing, and it shall be established unto thee."

What a grand and glorious feeling of spiritual power sweeps over our being when we learn that now we can decree!

Our whole being vibrates in a state of inspiration, enthusiasm, and appreciation.

God's promise that we can decree now links us with His divine power in us.

We now intuitively sense and are mentally aware that the Omnipotent has delegated His power to us and now we can decree, through the use of infinite creative power.

"And it shall be established unto thee."

The signal says go. The green light of eternal life is in plain sight. The haze and fog of false mental concepts have been dispersed. They are dissolved by the power of our prayers.

Go ahead. The road is clear. We are masters of our lives. We are at the controls.

Our illumined minds and spiritualized senses are synchronized at the throttle of the powerful engine of prayer.

Nothing is impossible to us any longer. We are

in authority by the grace of God. We are now ready to issue an edict to the subconscious mind. We know that it will obey our command. We know that it will carry out the dictum of our convictions.

In no time at all our prayers will establish for us a life full of peace and harmony, joy and happiness, health and wealth, understanding and wisdom.

Remember! There is no greater power than the divine power of prayer.

Through your prayers you have become a channel of expression of God's good. Through your prayers you are now linked to infinite intelligence by ties of your invincible faith and you shall reach the goal you set out to attain.

"And light shall shine upon thy ways." Now let our light shine. Let us consciously weave a definite mentally and spiritually clear godly thought pattern for our beings. Let this pattern be woven from God-like thought, inspired and illumined by the light of warm, intimate love for mankind. Let us strengthen it with a full measure of kindness and generosity. Let us fortify it with sympathy and goodness. Let us sprinkle it with benevolence, tolerance, and patience. Let us crown it with wisdom and understanding and impress it on the matrix of the subconscious mind.

The light of this godly pattern we have impressed upon our minds never fails. It illumines our lives, making them free from worry and care, anxiety and concern. We no longer know the meaning of grief, sorrow, or trouble. Heartaches, weariness, and unhappiness do not touch us. Frustration, vexation, and disappointment are gone, never to return. Such is the power of prayer.

"The Salt of the Earth"

MARABETH FLEMING

MARY ALICE HUMMED as she packed the lunch basket. Bob was to have a half day off, the first since they had been married, and they were going on a picnic. The potato salad looked lovely, she thought, with its wreath of parsley. It was all they were having, potato salad and rolls. Bob's mother said nothing would please him more. Mary Alice was glad, because she was not a very good cook yet. But potato salad was foolproof. "Anybody can boil potatoes," she said to herself.

It was a wonderful day. They found a picnic table in the forest reserve. Mary Alice spread a cloth and set out the food.

"Ah!" said Bob, as he saw the potato salad. He helped himself liberally and started to eat. But something was wrong. "I guess you forgot the salt, honey," he said.

Mary Alice caught her breath. The telephone had rung just as she put the potatoes on to boil, and she ran to answer it. She was going to salt the potatoes when she got back, but she forgot it.

"That's nothing," comforted Bob. "We can just salt them now."

"But I didn't bring any salt!" wailed Mary Alice.

It was good there was plenty of rolls. Bob did not complain. He even ate some of the saltless salad. But Mary Alice felt that the picnic was spoiled.

Riding home, she was silent.

Bob tried to make conversation. "What's on your mind?" he asked at last.

"Salt," said Mary Alice.

"Now look," comforted Bob. "Everyone makes mistakes sometimes."

"It wasn't that," said Mary Alice. "I was just thinking about what Jesus said, that we are 'the salt of the earth.' I never realized before how important we really are."

Perhaps like Mary Alice, you have never realized how important you are. To be the salt of the earth means something very definite. In these days when we can find salt on every grocery shelf, we are likely to take it for granted. But obtaining salt was often a problem to our forefathers. They might have to travel many miles to bring home the salt supply for themselves and for their animals. I can remember my grandfather taking a great lump of salt to the pasture for the horses and cows. Not far from my home is one of the old salt licks where the wild animals came in the old days to get their salt supply. All living creatures crave salt. To provide salt was a duty sometimes hard to fulfill.

What is salt good for? The first thing that comes to mind is that salt is a seasoning. It brings out the flavor in our food. It can change a flat meal into a savory one. And what a thing that is! We are the salt of the earth. Do we, like salt, add zest to everything we touch? Do we, by our contact, change flat and tasteless lives into joyous, hopeful ones? We are not meant just to fit comfortably into our surroundings. If we are truly the salt of the earth, we are to change these surroundings by bringing out the best

that is in them. Do we see in each one we meet the possibilities of one of God's children? Does the Christ Spirit in us call forth the Christ Spirit in our friends, yes, and in our seeming enemies? This is what Jesus meant when He said, "Ye are the salt of the earth." If we are savorless, if we have lost our saltiness, we are, as He said, "good for nothing."

No one wants his food to be too salty. Salt should be subtle in its seasoning. Its function is to bring out the flavor already there. As the salt of the earth, we are to flavor society, not to overemphasize our own saltiness. This calls for humility. It is so easy to see others' faults, so easy to try to put others right. But we have a higher task, or rather, privilege. We are to bring out the true essence of God's children, to draw out their flavor of Christlikeness. In loving self-forgetfulness we are to season the world.

There is another property of salt. It can melt ice. In the winter we scatter salt on the slippery sidewalks, so that we can walk in safety. It is early fall as I write this. Today I saw a city employee putting a large box near the curb of a dangerous intersection. The box was freshly painted yellow, and on it was the word *salt* in large, black letters. The city is making ready to protect traffic when winter comes. The salt is there, ready to help melt the ice.

The world's heart may seem as hard as the icy streets, but we, as the salt of the earth, can melt it with the warmth of our faith and love. Nothing can stand against love. It is an attribute of God. If we love enough, even the ice of cruelty and indifference will have to disappear. It has no chance against us.

Then, too, salt is a preservative. Salting was one

of the earliest ways of preserving food. The deep-sea fishing fleets used tons of it. Salt herring, mackerel, and cod are still the chief food of many peoples. What is a necessary quality of a preservative? It must be something so strong and vigorous in itself that it cannot deteriorate, something that no taint of decay can corrupt.

Is our faith so strong that it will not waver or grow faint at seeming adversity? We are told that the world is in chaos, that corruption, bitterness, and cruelty are rampant. This is the time to prove our quality. We must do our part to preserve God's kingdom. We are not asked to change the whole world, only to change conditions right where we are. Absolute faith can do it.

This is what Margaret learned when she put her faith into action. She had taken a new position with high hopes. It was, she knew, an answer to prayer. Yet in a few days she realized that conditions were far from ideal. The department in which she worked was disliked by the rest of the office force. Its members carried on a feud with the elevator operators, the telephone exchange, the other personnel. Worse still, they fought among themselves. One girl in particular seemed a troublemaker. Nothing was ever right for Lorraine. She felt that everyone was putting extra work on her. She was overworked, far from well, and her talk was a series of complaints about her ailments, high taxes, inflation, and the unkind things she had overheard and "felt her duty" to repeat.

Margaret was very unhappy. Why had this thing happened to her? She had prayed for the position

and it was given to her; but things were so bad she felt she might have to resign. In her unhappiness she turned to the study of the books that had always helped her. In Dana Gatlin's *God Is the Answer* she found the comfort she needed. *"Nothing but good can come into my life,"* she read, *"for God is in charge."* Nothing but good. Then this position must be good. God had given it to her and He was in charge. "All I have to do is to affirm it with my whole heart," she thought. "God will do the rest."

She began with Lorraine. Each time Lorraine spoke a negative word Margaret affirmed silently, "Thy will be done in Lorraine as it is in heaven." Little by little, results began to appear. Sometimes in the middle of a complaint Lorraine would break off. "I'm a fusser," she would say with an apologetic smile and change the subject. Soon Margaret widened her affirmation to take in the department, the whole office. "Thy kingdom come in this office," she prayed each day.

The other girls, who had sneered at Lorraine and foisted their work onto her, grew cheerful and co-operative. The outer office became friendly, too. The atmosphere was changing. A year went by, and the department was given a handsome new office. There had been a time when such a thing would have been resented by the others. But not now. Friendly hands helped with the moving. Visitors from the other departments dropped in to admire the new quarters and to congratulate the occupants.

"Why don't we have an open house?" asked Lorraine one day. "We'll invite everybody."

The idea took hold, and the department worked

in harmony with Lorraine as the prime mover. The party was a great success. After the guests had gone Lorraine remembered the elevator operator who was on duty and could not come.

"I'll just take a cup of coffee and a sandwich to John," she said.

"Something's happened to Lorraine," said one of the girls after she had gone. "She's not the same person she was a year ago."

Yes, something had happened to them all. The salt of Christ's love had brought out their true nature. God's kingdom had come into this office.

Have you a problem that needs solving? A situation that needs changing? Remember that God is in charge. Lovingly and faithfully affirm the Christ Spirit in everyone you meet. Color all your thoughts with God's kingdom. You will find, with Margaret, that you count for something. Your surroundings will become utterly different, and your life will be vivid and joyous in God's service.

PRAYER OF PEACE

In the name of the Lord Jesus Christ we pray for and decree a permanent peace, uniting all the nations of the earth in a league of justice and righteousness, in which the life, liberty, and love of God shall be paramount.

The Lord Is My Shepherd

"The Lord *is* my shepherd; I shall not want."
His pastures were never more green than now;
The south wind plays in the north wind's haunt,
There is bloom on the mountain's sunlit brow.

To my springtime soul in this springtime land
Awakening comes out of winter's dream.
There is song in my heart as I clasp His hand;
My cup overflows at His crystal stream.

The urge for rebirth no chill can destroy,
The faith I shall keep will light the dark vale.
My head is anointed with fragrance of joy;
I feast without fear, nor do foes assail.

His goodness and mercy still follow me:
The south wind plays in the north wind's haunt.
Secure in His house I shall always be;
"The Lord is my shepherd; I shall not want."

—*Irene Stanley*

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: By Thy light I am illumined and strengthened.

Prosperity: The Spirit of God multiplies my substance, and there is abundance for every need.

Healing: The same Spirit that raised Jesus is now here raising me, and I am restored to harmony and health.

INSTRUCTIONS: The Word of God working in spiritual substance accomplishes all things. This is the power that co-operates with creative law. When the Word is exercised deep in spiritual consciousness it finds its abode, and under divine law, without variation or disappointment, it brings results that are seemingly miraculous.

Some men may doubt that a master of words can speak to abnormal conditions of the human body and have them disappear. Yet it is done very often. When we fully understand the law of thought, we shall construct beautiful bodies and a beautiful world. We can begin today by denying the worst and affirming the best in ourselves and our surroundings.

Please affirm and realize every day, in the coming month, our Illumination, Prosperity, and Healing thoughts.

When the light of Spirit is released in consciousness and profound understanding is made manifest in the body, both the within and the without glory in the illumination of the Almighty.

Decree often, "Let there be light." Realize that the candle of the Lord can be lighted anew in your consciousness to eliminate all dark places in your mind, body, and affairs.

Every undesirable condition that we behold in the world is the result of ignorance. If men knew the truth about themselves, their relation to the Supreme Mind, and how to get in touch with it—and if they would act upon that knowledge—unhappiness would pass away, and the millennium would be ushered in. Without the wisdom of the Father pouring through every one of us every moment, we are liable to give the omnipresent substance disproportion and thereby distort the medium through which we see the world without. To a large degree things take on the complexion of our consciousness. In every instance we should know that we are divinely illumined and that we are always functioning in omnipresent Spirit substance.

The mind moves upon ideas; ideas are made manifest through words. Hence, holding right words in the mind will set the mind going at a rate proportioned to the dynamic power of the idea back of the words.

Affirm:

"By Thy light I am illumined and strengthened."

An idea from within is the original, primary, or unlimited thought of Being.

Ideas of abundance generate thought currents that act on the invisible God-substance and bring about prosperity. Let these ideas expand your mind as yeast expands dough. In Truth, an idea of abundance working on the idea of abundance will cause substance to pour forth and fill the vessel (consciousness), then to overflow into all your life.

Because God's abundance is freely provided for all, practical Christianity stands for prosperity. "All things whatsoever the Father hath" He has freely given to His children. And everyone who claims his sonship has a full right to the riches of the kingdom. These are not perishable, material riches, but an inheritance that is incorruptible and undefiled. This inheritance furnishes for every need of man a plentiful supply from the storehouse of God.

Somewhere in the history of man, the belief was conceived that it is God's will for His people to be poor. Now many find that one of their first steps in demonstrating spiritual prosperity is to get this wrong belief about God out of their minds.

As you repeat the prosperity thought, silently and aloud, you will notice a quietness stealing over you. When you have reached a certain point in this stillness, it will produce not only a peaceful mind, but a peaceful body. This is the "peace of God, which passeth all understanding." Affirm:

"The Spirit of God multiplies my substance, and there is abundance for every need."

"But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you."

Jesus made that unity with the Father we all seek, and through Him we can enjoy that perfect oneness with Spirit. His prayer and promise are, "Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we *are*."

He was saying in effect that if we live in the spirit of His teachings, we will truly become His disciples and will be freed from all our limitations through the understanding of Truth that comes to us as the result of our steadfastness.

To be continually healthy we must draw upon the one and only source of life: God. God is Spirit, and Spirit pours its quickening life into our minds and bodies when we turn our attention to it and become receptive to harmony and health.

To proclaim the healing presence and power of Christ brings the feeling of freedom and light. This light is Spirit power, and it is available to everyone who will call on the Christ and expect this power to raise him quickly out of negative states of mind into the power and zeal of an overcomer. With every thought and word of life, one is transformed and made new. With indomitable faith affirm:

"The same Spirit that raised Jesus is now here raising me, and I am restored to harmony and health."

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OF RELIGION

Your Faith and You

L. STEVENS HATFIELD

UNLESS YOUR STUDY of Truth is bringing into your life something of peace and good that was missing before, unless it is transforming you into a joyous and valuable member of society, you are not yet putting your knowledge of it into practice. For the conscious use of this bond between you and God, if consistently adhered to, will change both you and your life.

Jesus called this bond "faith," and throughout the New Testament we find Him referring to it in such expressions as, "Thy faith hath made thee whole," and "According to your faith be it done unto you."

Look up the meaning of the word faith in a dictionary. Webster says that faith is "unquestioning belief in God." Synonyms are "assurance," "confidence," "trust," "conviction." All these are positive words.

Jesus said, "Thy faith hath made thee whole." Let us turn this into an affirmation for ourselves:

My faith in God has made me whole.

My faith in God has made me successful.

My faith in God has made me joyous and happy.

Faith is feeling. When you feel that you can do a thing you go ahead and do it for the joy of yourself and for the glory of God.

Jesus said, "If ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you."

Faith is powerful and real to the one who experiences it and is not to be denied to the one who has proved it. It is not a tense mental effort to believe what seems incredible. It is acting in the belief that the promises of God are true and that they are being enacted in your life now.

The New Testament gives many accounts of faith healing. One that is particularly enlightening is that of Bartimaeus, the blind beggar. Jesus was on His way from Jericho to Jerusalem when, we are told, Bartimaeus called to Him for aid.

Bartimaeus means a "blinded, polluted, and poverty-stricken state of mind," and is "the outcome of the race habit of attributing honor and precedence to old established beliefs and customs." It is a phase of groping for the light.

Bartimaeus, hearing the sounds made by a moving multitude, inquired what was taking place. He was told that Jesus of Nazareth was passing by. He had heard of the wonderful works of Jesus, and one can imagine his thoughts as he cried out about the thing that was uppermost in his mind and heart, "Jesus, thou son of David, have mercy on me."

Those about him rebuked him sharply, telling him to hold his peace. But he only cried louder, "Jesus, thou son of David, have mercy on me."

We know that Jesus never turned a deaf ear to anyone. So now He stopped and commanded that the man be brought to Him. And when the man was before Him He asked, "What wilt thou that I should do unto thee?"

Jesus must have known that the man's vision was impaired, but He seemingly wanted him to state

his need. This indicates that we must know what we want when we call on the Christ for help. We must be specific. Generalities will not do otherwise how will we know when our prayers have been answered?

When Jesus asked the question, "What wilt thou that I should do unto thee?" Bartimaeus seized his opportunity to be heard, and he cried without a moment's hesitation, "Lord, that I may receive my sight."

And Jesus' answer was quick and sure. "Receive thy sight: thy faith hath made thee whole."

Then follows one of the most poignant moments in the Bible. "And immediately he [Bartimaeus] received his sight, and followed him [Jesus], glorifying God: and all the people, when they saw it, gave praise unto God."

Here is a perfect lesson in faith. We would do well to heed it. Bartimaeus had unshakable faith in the Christ. He let nothing get in his way once he discovered that Jesus was near him. Though the whole mob that followed Jesus tried to quiet him, he clung tightly to his belief in Jesus' compassion and His power to heal. And when Jesus, hearing his cry, asked what he wanted, Bartimaeus did not fumble with his words. He did not hang back in embarrassment at being approached by the Master. There was no sense of doubt or disbelief; he placed his desire right at the feet of Jesus—"Lord, that I may receive my sight."

Bartimaeus knew exactly what he wanted, and he came right to the point. Jesus, recognizing his readiness to accept that for which he asked, gave it to him without quibble or fuss.

Then Bartimaeus "followed Jesus in the way." He did not shrug his shoulders and go his own way, saying, "Well, my eyes might have been opened anyway." No, Bartimaeus "followed him, glorifying God."

What a lesson for all of us today! How many of us, when we receive some lovely thing from God—and all lovely things are from God—take it as a matter of fact, as something that has come to us through our own ingenuity or cleverness? Too many of us are like the ten lepers who were healed. Only one returned to thank Jesus, and Jesus said, "Were not the ten cleansed? but where are the nine?" Then, He said to the man who was a Samaritan, "Arise, and go thy way: thy faith hath made thee whole."

We are not told what happened to the other nine lepers. Metaphysically a leper is "one who has . . . error thoughts about life." So we may suppose that the nine developed leprosy again. That is, their negative or error thoughts came to be uppermost again, and they returned to erroneous habits of living, which would bring about a worse state for them than before. Jesus warned against this when He said, "Sin no more, lest a worse thing befall thee."

If you believe that God is beside you, that He loves you and is ready and eager to sustain you and you act on this belief, then you have faith—and God is real to you forevermore. But if you believe that He is far off in the sky somewhere, up in the clouds—anywhere but where you are—then He does not exist for you. As far as you are concerned, He is not. You have shut yourself away from Him behind a wall of doubt. The God of love may wait on the out-

side and patiently knock at your door, but unless you open the door to Him you cannot know Him.

"Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him." You have to open the door; no one else can do it for you.

You will never know the Truth of Christ until you use it, until you demonstrate it in all its perfection and in all the affairs of your life.

Every person should know that he was not put on earth to eke out a miserable existence. He should know that the Great Intelligence, with superlative wisdom, did not design him to be a negative, inferior, quaking, fear-filled individual.

The invisible life within you was given to you by the Father. And it is the invisible Spirit of God operating in you that makes you well and prosperous. Try recognizing this great Presence within you as you go about the business of living. By turning within and listening to His voice you can find the answers to all your problems.

If so far in your life you have never contacted God, try talking to Him just as you would talk to someone in the room with you. As you talk to Him and listen for His answer, you will be convinced that He is a living reality in your life.

As the great prophets used the word, faith is feeling. It is the emotion that gives power to your thought or belief. Thought without emotion, without feeling, lacks full power. This is why so few persons are able to demonstrate the power of faith. Their doubt, their disbelief, their seeking for immediate proof gets in the way and chokes their faith.

Many persons have the impression that intelligence itself can work miracles. This is not so. Thoughts turn on the switch, but feeling is the dynamo that gives power. No one and nothing can stop him who feels his destiny. No one can prevent the ultimate triumph of him who has an overpowering feeling of faith in God's goodness toward him. The feeling of faith, if great enough, can perform that which would be unbelievable to the intellect.

Have faith that God is here and there and everywhere—in your home, in your office, in the shop where you work, in the street, on a train or a bus. Wherever you are, there He is. Affirm in regard to that with which you need help, *The presence and power of God is here now, transforming every negative appearance and bringing forth good.*

Acknowledge Him as the great prevailing power in you and in the universe about you. Pray believing that He hears you and is answering you in the manifestation of that which you desire. Have faith in Him as the gift you desire as well as the giver of that gift.

A story is told of a little boy who went to Sunday school bubbling with some good news. As soon as the opening exercises were completed and the classes had taken their places for group study, he burst out with his story:

"Last night," he said, "I had the stomach-ache. I was in bed, and it was all dark and still, and I was scared. My stomach hurt awful, and I thought I would call my mummie. And then I thought about God and I thought about God and I thought about God. And then I went to sleep and when I woke up

this morning my stomach didn't hurt one bit. It was well, and I know God put Himself right where the pain was."

The child was happy not only because the pain had ceased, but even more so because he had proved that right thinking about God brings healing and harmony. Jesus tells His followers that they must "become as little children" if they want to live close to God and enter the kingdom of heaven.

Have you found that the things you want most and try the hardest to get seem to be the most elusive? This is because your very tenseness works in opposition to your faith. If you really have the faith you profess, you will relax and let God take over your problem. You will turn your attention to other things, one of which may be the channel through which your good will come.

We show our faith by our use of it. It is a mighty power and more than equal to any demand we may make upon it. It is infinite, inexhaustible. The more we use it, the more it increases and the stronger it grows.

Faith always works. All our spiritual demonstrations are made through it, through the feeling that what we are saying is true. It is one of the most effective tools in human equipment. One of the greatest discoveries we can make, one of the greatest surprises in store for us, is to find that we can do what we have been afraid to do. When we begin with faith we are surprised how far we can go.

Most of the bars we strain against are within us. We put them up, and we can take them down. Faith does not swoop down as an automatic deliverance

like a rainstorm to break a drought. Sometimes we have to work for it. Sometimes we have to mount the very steps of heaven to reach it, climbing the steps one by one before arriving at the top. But it is a heartening thing to know that the more faith we use the more we have to use.

We are willing to concede a time element to everything in life except Truth. Faith must work in the immediate now or we fling it aside and say that it does not work, at least not for us. If we but have faith in the Christ, it will work for us. But most of us have to acquire faith the same as we have to acquire any other skill, and this places a time element on it.

We accept radio, television, jet planes, and atomic energy with little or no understanding of them. But for some incomprehensible reason we raise an eyebrow at the miracle of prayer. Surely we should have as much faith in God as in television or jet planes. We are sure that when we turn the knob of a radio we are going to hear a program. Why can we not be as sure that when we "tune in" God we will hear His voice?

Most of our trouble is that we do not listen. When we go to God we talk, talk, talk. We beg and cry out and never stop to see if God has anything to say to us. We have to stop talking and give Him a chance to say something to us if we want to know what is good for us.

When you go to God in prayer have faith that He will answer you. Faith will give you courage to meet life with a serene spirit, knowing that whatever may come you will be able to extract good from the

experience by meeting it in the name and through the power of Jesus Christ.

History has recorded many healings through faith. The principle governing faith is that when the one who prays becomes convinced that he has what he is asking for, his prayer is automatically answered. Jesus announced this law of mind when He said, "All things are possible to him that believeth."

Few of us have faith enough in our own capacities even to try what appears difficult. We wait for someone else to blaze a trail for us. We want to do only what has been done before. We look toward only the obvious. Every one of us has plenty of natural ability. Our minds would lead us out of far worse trouble than we may be facing today if we would clear them of doubt and fear. Every one of us can do this by the faith that is perfected in "works." We tap the reservoir of universal Mind through our own thoughts. We can use this power for the healing of our physical bodies or for the changing and controlling of conditions around us. Heaven and hell are tied up in our belief, for belief is the law of our lives.

If at times you doubt your ability to use the law, you should stop where you are and again remind yourself, "I speak not from myself: but the Father abiding in me doeth his works." This will straighten your thought and place you again on the road of faith and understanding.

Faith is belief. You must learn to believe. You must trust yourself until you do believe. Be happy to begin right where you are and glory in your power and growth. You must believe.

Wherever the image of thought is set, there the power to create resides: "God if thou lovest God, dust if thou lovest dust."

If you can see good where evil appears to be, then you can remove the evil. The law of mind as quickly creates one form as another for us; so we must allow our thought patterns to become molded from the highest sense of reality we possess.

In Proverbs we read,

"If thou faint in the day of adversity,
Thy strength is small."

The spirit of God said to Asa, "Jehovah is with you, while ye are with him; and if ye seek him, he will be found of you."

God is universal Mind, and the only way you can contact Him is through your own mind. So, if you need Him, you will have to become very still and invite Him in by believing that He is the very thing you want or need or have to have. For after all, it is not material things you want so much as it is God. If you seek God, material things will be added unto you.

God said, "I will be with thee; I will not fail thee, nor forsake thee."

And Jesus, the Son of God, said, "Thy faith hath saved thee; go in peace."

Speak to Him, thou, for he hears,
And Spirit with Spirit can meet—
Closer is he than breathing,
And nearer than hands and feet.
—TENNYSON

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, April 4, 1954

UNITY SUBJECT—*Divine Unity Envisioned.*

INTERNATIONAL SUBJECT—*Intercessory Prayer.*
—John 17:9-23.

9. I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine:

10. And all things that are mine are thine, and thine are mine: and I am glorified in them.

11. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we *are.*

12. While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled.

13. But now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves.

14. I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world.

15. I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil *one.*

16. They are not of the world, even as I am not of the world.

17. Sanctify them in the truth: thy word is truth.

18. As thou didst send me into the world, even so sent I them into the world.

19. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth.

20. Neither for these only do I pray, but for them also that believe on me through their word;

21. That they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me.

22. And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one:

23. I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.

GOLDEN TEXT—*Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.*—John 14:13.

SILENT PRAYER—*Through Christ we are one with God in the vision of a world made perfect and in the will to bring it into expression.*

Oneness with God through Christ is an ideal that the followers of Jesus have held for nearly two thousand years. It is a splendid ideal, but an ideal that if left unrealized makes little impression on either the individual or the world. The charge that Jesus gave to His disciples, "Go ye therefore, and make disciples of all the nations . . . teaching them to observe all things whatsoever I commanded you," has not been fully kept. And the world is in a derelict state because of this failure. Individual instances of observing the commandments of Jesus are not lack-

ing. But nations still observe policies and charges that are dictated by un-Christlike motives. Hence the impasse at which the world has arrived today.

The beauty of Truth is eternal. No matter how wide of the mark we may be at any time, we can begin right where we are to try to understand our failure in measuring up to the true standard and to cancel failure with success. The prayer of Jesus in today's lesson shows how to unite the individual will with the divine will in the work of observing the way of the Christ.

In His darkest hour and with crucifixion looming directly ahead of Him, Jesus prayed to the Father, "Glorify thy Son, that the Son may glorify thee." The prayer was answered and the glory fully realized in the overcoming that Jesus made in the Resurrection. This was possible because He had long been in full consciousness of eternal life. For Him, eternal life was to know God. For the disciples it was to know "the only true God, and him whom thou didst send, *even* Jesus Christ."

Knowledge of God is consciousness of God. To have this consciousness it is necessary for us to make a daily effort to lift up our actions to the level of our inward perceptions. The effort brings the individual to a realization of unity.

Jesus glorified God by accomplishing the work of Divine Mind. This work is to teach the Truth by example and precept. By precept is the perfect way to teach Truth only when understanding has been quickened in the hearers to the degree that they can receive Truth in the form of ideas and put these ideas to practical use. Otherwise example is the bet-

ter way by far. Jesus gave us a perfect example of oneness with the Father. No words of doubt about God ever passed His lips. His faith was complete and final, and His love equaled His faith. All His faculties were trained to recognize Truth. "Now they know that all things whatsoever thou hast given me are from thee." Again, they "knew of a truth that I came forth from thee, and they believed that thou didst send me." The importance of knowledge of God and belief in Him cannot be overemphasized when unity with God is the aim.

The glory of the Christ consciousness, as of the God consciousness, is in the oneness with God that it insures. In its broadest sense, consciousness is mind. Whoever has the mind of Christ has the consciousness of Christ and is at one with God. "I in them, and thou in me, that they may be perfected into one." The purpose of divine unity outreaches the individual in its scope. It embraces the whole race. "That the world may know that thou didst send me, and lovedst them, even as thou lovedst me." Divine oneness is another name for divine love, and they are therefore mentioned together.

The world can know oneness and love only as peoples and nations observe the way of the Christ. That way brings understanding and a community of interests instead of hate, greed, force, and narrow nationalism. Divine love will fill nations and the Christ will be in them, as in individuals, when they are led to realize the power that understanding and good will exert over individual and mass differences, creating harmony and accord in their stead. We who aspire to be perfect as our Father in heaven

shall realize our aspiration only when we become conscious of the divine unity of the world in Christ.

QUESTIONS

1. With respect to the will, what does the prayer of Jesus in this lesson reveal?
2. What is eternal life? How can it be realized?
3. How is God glorified by us?
4. When is precept better than example?
5. How did Jesus exemplify oneness with the Father?
6. How can the world know divine unity and love?

Lesson 2, April 11, 1954

UNITY SUBJECT—*Personality Surrendered for Universal Consciousness.*

INTERNATIONAL SUBJECT—*Jesus Gives His Life.* —John 19:17-30.

17. They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha:

18. Where they crucified him, and with him two others, on either side one, and Jesus in the midst.

19. And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS.

20. This title therefore read many of the Jews, for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, *and* in Latin, *and* in Greek.

21. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews.

22. Pilate answered, What I have written I have written.

23. The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat: now the coat was without

seam, woven from the top throughout.

24. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

They parted my garments among them,
And upon my vesture did they cast lots.

25. These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Clopas, and Mary Magdalene.

26. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son!

27. Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home.*

28. After this Jesus, knowing that all things are now finished, that the Scripture might be accomplished, saith, I thirst.

29. There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth.

30. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

GOLDEN TEXT—*I, if I be lifted up from the earth, will draw all men unto myself.*—John 12:32.

SILENT PRAYER—*I am dead unto sin, but alive unto God in Christ Jesus.*

The thought that God allowed the only perfect man to suffer for the sins of the imperfect and, in dying for them to redeem all who had sinned, is repugnant to the sense of justice of the average person. Therefore he seeks a more reasonable explanation of the Crucifixion. But he need not seek further than the truth of the universal life.

In sense consciousness everyone feels that he is a law unto himself, a distinct and separate individual. Yet even in this consciousness there is acceptance of the race life as a fact. What is true of the race is acknowledged to be true of each member. To step outside this boundary in thought or act is to become something less than human and to put oneself under the ban of the law. Thus the idea of universal life is accepted in a limited way by the race mind.

True understanding of universal life sees in it the idea back of the brotherhood of man and the Fatherhood of God. It underlies the ideal of unity toward which those who try to follow the Christ and express it are tending. Since life is one, the one good that is God, whoever gains understanding enters into all that is shared in common by all other men and women. Paul says, "Whether one member suffereth, all the members suffer with it; or *one* member is honored, all the members rejoice with it." In the same way that the human body is one and pain in one organ affects the entire body and makes what is called a sick man, Christ, the divine man, is also one—"Now ye are the body of Christ, and severally members thereof." Whoever therefore falls short of perfection in the membership of the Christ body affects that body. He whose will is not one with the divine will falls short of the fullness of the Christ, and his place is in race consciousness instead.

The Cross represents two trends or currents of thought in human consciousness. The perpendicular bar stands for the inner current of divine life, and the horizontal bar stands for the crosscurrent of

human limitation. Human limitation is the race consciousness, the "mind of the flesh" of Paul. It burdens the body with its erroneous beliefs. The center of action of mortal mind (mind of the flesh) is in the brain, and here—at "the place which is called The skull"—it must be met in the final overcoming that the I AM undertakes.

The limitations of mortal mind die on the Cross. The Crucifixion typifies the final erasure of error from consciousness. Every time we give up some personal limitation or error we are in a sense "crucified." When we are willing to surrender everything that falls short of the divine and to retain only what is good and abiding, the death on the cross is accomplished. In consciously giving up the whole error mentality, man does not die. But the false ego (adversary) that has entered the human being as personality and become part of his consciousness is fully eradicated.

The prayer "Father, forgive them; for they know not what they do" is the I AM's perfect expression of divine love in the face of persecution and despiteful use.

The soldiers casting lots for the garments of Jesus (the Truth of the I AM in its perfect, harmonious expression) symbolizes the superficial desire of the sense man to possess that which belongs only to spiritual understanding and which can be expressed aright only by the spiritual side of man's being.

The I AM, in the final relinquishment of worldly thought and temporal desires that this thought has woven into man's consciousness, retains its various

forms of love. Though it may not take them with it into the universal realm of heavenly bliss where it abides, it provides for them in its heart center (love): Jesus gave His mother into the apostle John's keeping.

When the I AM has given up all personality, a mighty desire or "thirst" for life fills the body. The desire almost unconsciously goes back to earthly sources for satisfaction. This desire is symbolically fulfilled by the "sponge" of vinegar that was passed to Jesus. Then man realizes that the things of this world can no longer satisfy him, and the sense mind gives up its ghostly existence. It is this consciousness of seeming mortality that cries out at the last breath of its existence, "My God, my God, why hast thou forsaken me?"

The question is often asked: "Did Jesus rise from the dead with the same body that He had before He was crucified; and if so, what became of it?" The historical account of His resurrection makes it clear that Jesus had His crucified body after He rose from the tomb—"he showed unto them his hands and his side."

Jesus retained the mental body for forty days and then transmuted it to the spiritual realm, where it exists to this day as a spiritual body. The resurrection of Jesus takes place in some measure within us every time we rise to the realization that the perpetual, indwelling Christ life connects us with the Father. Through the uplifting power of the I AM in its true estate, we shall be able to elevate our subjective consciousness to the heavenly realm of thought as Jesus did. And the ascension of our whole man

will take place when the necessary development has been accomplished; that is, when we have followed Him in the regeneration.

QUESTIONS

1. How can the Crucifixion be explained in terms of the universal life?
2. In which consciousness is the one whose will is not one with divine will?
3. What does the Cross represent?
4. When is death on the Cross accomplished for us?
5. When does the resurrection of Jesus take place in us?

Lesson 3, April 18, 1954

UNITY SUBJECT—*Understanding of the Resurrection Life.*

INTERNATIONAL SUBJECT—*Our Living Lord.*—John 20:24-29; 21:15-17.

24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

26. And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing.

28. Thomas answered and said unto him, My Lord and my God.

29. Jesus saith unto him, Because thou hast seen me,

thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

15. So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16. He saith to him again a second time, Simon, *son* of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep.

17. He saith unto him the third time, Simon, *son* of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

GOLDEN TEXT—*Blessed* are *they that have not seen, and* yet *have believed.*—John 20:29.

SILENT PRAYER—*I am daily resurrected with a new consciousness of perfection in mind and body.*

If it were not for the statement by Jesus that He was laying down His life voluntarily that He might take it again, it would be difficult for man to believe that He was not overcome and crucified by negation, ignorance, and bigotry, as many others have been in the past two thousand years. But since He recognized only one power in all that came to Him, we must follow Him in single-mindedness. If we do we shall see that His chosen course not only gave Him entrance to the glorified life of the Son of God untouched by personality or claim of the lower self, but revealed to all men the truth of eternal life and the nothingness of death.

Jesus resurrected His body from the grave and remained on earth for forty days. Then He ascended

into a higher thought realm and transmuted His body into one of spiritual substance. In the intervening period He showed Himself in physical form to various disciples, Proving to them that He was alive.

Following Jesus in the Resurrection, we willingly lay down our limited personal consciousness of life that we may enter into the new and living way of the Christ. When we lay aside material duties and interests and give ourselves wholly to the things of Spirit, we shut the doors that give access to the senses. We concentrate our thoughts on the idea of perfection without regard to traditional faiths or limiting beliefs and proclaim peace in mind and body.

The resurrection is the lifting up of the whole man into the Christ consciousness. Jesus could have presented His body before the disciples as a glorified body without spot or blemish. The wounds need not have remained in His hands, feet, and side except to identify to His disciples the body that had been crucified. He walked with two disciples to Emmaus on the same day that He rose from the grave, but the disciples did not notice wounds in His hands when He broke bread with them.

The message of the risen Christ is of the utmost importance to man. "As the Father hath sent me, even so send I you." As Divine Mind sends forth its perfect idea, so does the perfect idea send forth its thoughts. Perfect thoughts in time create a perfect world. A new heaven means also a new earth. Perfection in thought becomes possible only through the Holy Spirit; therefore, the Christ or perfect idea

"breathes on" or inspires the thoughts of man.

The Holy Spirit consciousness is without sin; therefore, it retains in mind none of the sins of others. In the universal life all men are one. And when one man forgives another, his act automatically removes from the other the sense of sin; whereas, he who holds against another the remembrance of sin or a conviction that he is a sinner hinders the latter from ridding his mind and conscience of the weight. A thought atmosphere is as palpable to the sensitized mind as is sunshine or fog to the physical eye. Therefore, he who follows Jesus in the resurrection life always forgives.

Thomas is the apostle who represents the faculty of understanding. In the realm of sense, understanding requires factual proof. "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe." He who puts the testimony of the senses first and relies on it and the reasoning of the intellect finds the habit of faith difficult. "Who hopeth for that which he seeth?" or for that which he insists on seeing before he arouses his will to believe?

Evidence of the new life in Christ is on every hand to those who look for it. But to see the Christ one must have the Christ Spirit in his mind and heart. Sight originates in the seer.

In the realm of invisible reality, understanding leads man to perceive the resurrection life as one of the unfailing signs of the Christ presence. "Jesus cometh, the doors being shut" to the outer world of event and circumstance; and the doors of mind and

heart are opened wide to the inner truth of life. Thereupon, Thomas who was doubly converted cried out in understanding love, "My Lord and my God."

Understanding takes man farther along the way of Truth than any other faculty, for it shows him that Divine Mind and perfect idea are one and inseparable. The Christ is God. He who believes this without the proofs furnished by the physical senses is blessed, for he discerns it in the outworking of the Christ idea in his mind, his character, and his life. These are the substance of which every man hopes for when he aspires to grasp the realities underlying his existence.

He who would know eternal life must learn concentration, not only of his attention, but of his faith. Man's chief preoccupation is the exercise of faith in following the Christ way. If he keeps his faith steadfastly centered in Christ, he need not question whether or not his love of the Christ will endure. To Peter's inquiry concerning John, Jesus replied, "What *is that* to thee? follow thou me." Love cannot die while faith remains active, for the two are inseparably connected in man.

QUESTIONS

1. How do we follow Jesus in the Resurrection?
2. Why did the wounds remain in the hands, feet, and side of Jesus after He had resurrected His body?
3. What is the first message of the Resurrection to man?
4. What is the truth of the new life in Christ as regards forgiveness?
5. Explain the twofold function of understanding.

UNITY SUBJECT—*Unifying the Divided Mind.*

INTERNATIONAL SUBJECT—*Ahijah Foresees a Divided Kingdom.*—I Kings 11:29-38.

29. And it came to pass at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; now *Ahijah* had clad himself with a new garment; and they two were alone in the field.

30. And Ahijah laid hold of the new garment that was on him, and rent it in twelve pieces.

31. And he said to Jeroboam, Take thee ten pieces: for thus saith Jehovah, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee

32. (But he shall have one tribe, for my servant David's sake and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel);

33. Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the children of Ammon; and they have not walked in my ways, to do that which is right in mine eyes, and *to keep* my statutes and mine ordinances, as did David his father.

34. Howbeit I will not take the whole kingdom out of his hand; but I will make him prince all the days of his life, for David my servant's sake whom I chose, who kept my commandments and my statutes;

35. But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes.

36. And unto his son will I give one tribe, that David my servant may have a lamp alway before me in Jerusalem, the city which I have chosen me to put my name there.

37. And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that

which is right in mine eyes, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and will build thee a sure house, as I built for David, and will give Israel unto thee.

GOLDEN TEXT—*If thou wilt hearken unto all that I command thee, and wilt walk in my ways . . . I will be with thee, and will build thee a sure house.* —I Kings 11:38.

SILENT PRAYER—*I keep the law of love, and I am enlightened with true understanding.*

The story of Rehoboam and Jeroboam may be regarded as an allegory—an allegory of the divided mind and of what takes place in the life of man when he separates his forces instead of unifying them through the Christ power. The divided mind is a deplorable state for man to be in, resulting as it does in the scattering of one's faculties and in the consequent lessening of achievement. It is the cause of much unhappiness. Those who find themselves hesitating between two courses, unable through lack of vision or understanding to choose the better way, will find guidance in a careful study of today's text.

Jeroboam typifies man's contentious thought people. He whose mind is filled with contentious or perplexed thoughts should, like Jeroboam, go out into the open field of an entirely new interest and for the time being put the problem that disturbs him completely out of mind. In the open way of new ideas he will make contact with a higher phase of thought. In this enlarged consciousness he will become aware of the close relation existing between himself and the Christ Mind. He will meet on the way Ahijah, clad

in a new garment. This new garment symbolizes the wholeness and perfection of the twelve faculties when unified in man through the consciousness of his oneness with the Christ.

Single-mindedness has nothing in common with what is called the "single-track mind." The latter is an example of singleness to be avoided rather than sought after. When the mind "runs on a single track" it is confined by the "narrow gauge" of a small idea. Single-mindedness, on the contrary, is that state of mind in which the thought is focused on the good. And since the good is infinite, he who is devoted to it and whose purpose is to find and keep it possesses an endless range of ideas to which he may apply his rule.

Where love is, there is peace. Therefore, the one whose life is established in love is able always to realize that inner peace so essential to true understanding. Where love is, the divided mind cannot be. The one tribe remaining to Rehoboam was Judah. Judah stands for one of the foundation faculties of the mind, for it is that consciousness which relates man directly with the Father-Mind. The natural unity of man's system seeks to maintain itself. There is always a strong natural tendency towards unity and homogeneity in his constitution. This tendency is innate in every being.

"My mind to me a kingdom is," and every kingdom must have an organized form of government. The mental kingdom must have some central idea round which to build the life. This central idea should be the highest that it is possible for man to grasp. When his kingdom is centralized in God, man

becomes true, pure, honest, righteous in all his ways, and just in thought and deed.

Early in his reign Solomon had shown all these good qualities. But the exercise of great power was his undoing. His thought had by degrees turned from the contemplation of God to the gratification of his personal tastes. His sense nature dominated his better impulses. To keep up his magnificent style of living he taxed his people unjustly, exhausting both their substance and their patience. Upon his death his son Rehoboam, reared in luxury and evidently without training in the duties of rulership, came to the throne.

Rehoboam typifies that in consciousness which exalts the senses. Giving oneself up to the sense side of life results in a divided mind or kingdom, for no man can separate himself from God and remain for long sane and wholesome. Sooner or later he falls a prey to some form of mental aberration; whereas, he who trusts God and keeps the ideal standard of right habitually before him may regain his scattered faculties and harmonize his life until it becomes a symbol of wholeness and perfection like the new garment of Ahijah before he tore it into fragments.

Concentration on an ideal, above all on the ideal of God in daily life, collects the thought forces unfailingly and unifies the divided mind. "He that gathereth not with me scattereth," said Jesus, indicating the necessity of centering the mind on the Christ ideal in order to achieve unity of spirit or true wholeness.

The "sure house" promised to Jeroboam if he would hearken to the commandments of Jehovah,

walk in His ways, and do what was right in His eyes, is a symbol of the single-mindedness that comes from the tireless following of the ideal of right.

The idea that a ruler should seek counsel from accredited advisers is not new. Today's lesson shows that Rehoboam made use of or at least sought the advice of both experience and impulse. Impulse carried the day, and the results that followed afford a valuable hint to those engaged in the work of unifying the divided mind. In this work, impulse or thoughtlessness has no place.

The central faculty of consciousness is an energy or mind substance at the center of the man that is susceptible to the highest and the lowest. It is the serpent that may resist divine wisdom and crawl on its belly in the dust of materiality, or it may be lifted up and exalted to the highest place among the faculties of man. When it is sensualized it becomes Judas, who had a devil. Thus persistent sensuality vitiated the very core of Rehoboam until he lost control of his other faculties. Persons may live so entirely on the sense plane as to become merely animals in human form. Yet even they must, in due season, work out their salvation in divine order.

QUESTIONS

1. In what light is the story of Rehoboam and Jeroboam most helpful to us?
2. How can one gain clearer vision when confronted with the necessity of making decisions?
3. Of what is the new garment of Ahijah a symbol.
4. What is true single-mindedness?
5. How can the scattered faculties best be collected and the divided mind unified?

Silent UNITY

By Thy light I am illumined and strengthened.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

Hearken unto Me

I CAN NEVER tell you all that your teaching has done for me. Perhaps the greatest blessing has been to have been shown how to keep in health and to keep up my enthusiasm for my job—music teaching. (My age is nearly 77.)

I have been in receipt of UNITY magazine for about 30 years. I believe a friend sent me it at first. As I have already said, I can never thank you enough. Your literature and your letters have helped me over some very bad patches in my life and when in danger of falling by the way have raised me once more to a firm footing. I most sincerely and with all my heart thank you.—*E.H.D., England.*

He Shall Have Abundance

I AM SORRY that I did not send my prosperity bank savings sooner. Believe me, it is not lack of blessings or lack of appreciation that held me back, because as soon as I began the drill and prayers, things started

to happen. In fact, as soon as I wrote you for a prosperity bank gifts galore started to come to me—unexpected gifts that surprised me much, and nice things have been happening to me ever since.

I prayed for an increase in funds, and some money came to me from an unexpected source. I have come in contact with wonderful people in a business way, and I have made some very fine friends. My prayers are being answered, not as I had thought they might be, but in a miraculous way. But the best of it all is that I am learning the Truth, and it is making me free.—*Mrs. L.W.B., Minnesota.*

He Is My Refuge

MANY TIMES through the past year I've thought of you good people at Unity and of the work you are doing through prayer and loving thoughts.

I live in an isolated spot far from medical aid, and it is very comforting to know, especially when I awaken during the night hours, that I can contact that beam of light which shines forth from Unity's healing room at headquarters.

It has never failed to help me. I first get still and try to visualize your light shining there. I then affirm: *"I release all tension. I release all thought of personal responsibility either for myself or others, and I relax in the quieting security of the presence of God."* I dwell upon that last line until I am enabled to fall asleep again. It's wonderful to be able to sense the presence of God at such times.—*Mrs. A.E.R., California.*

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

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ARIZONA

Globe—Sarah Lightle, 117 E. Oak
Phoenix—Harold Irving, Woman's club

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

CALIFORNIA

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Auburn—John Hinkle, St. Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
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Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty 1009 Cordova, Magnolia Arcade
Cambria—A Williams, Derby & Warwick
Castro Valley—Edith Gruenwald, 1025 Crow Canyon rd
Colton—Harriet Nicholls, 13 W H st
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, 4024 Irving
Escondido—Lola Mays, 143 W Grand
Fontana—H P Nicholls, Community church
Fresno—Alice Stokes, 171 Blackstone
Glendale—C Carpenter, 236 So Brand
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Mary Adams, 4004 La Crescenta
Laguna Beach—Myron Key, 678 Glenneyre
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Modesto—Alma Ladd, 201 E 7e
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's Club
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Oakland—Alma Morse, 144 Athol
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Santa Monica—Sue Sikking, 1528 3d
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Dayton—Ethel Crouch, 1008 Grand ave
Hamilton—Mary Harding, 117 Ross
Mansfield—Ethel Wallace, 29½ N Walnut
Marion—Mercedes Fossler, YMCA
Springfield—Lucy Stringer, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Frank Grunder, YWCA bldg
Youngstown—Frank Grunder, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 1101 Johnstone
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 714 S Boston

OREGON

Eugene—Unity, 1215 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—A Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Chattanooga—Frances Clement, 756 Oak
Memphis—Hassall Self, 1911 Madison; Montee Falls (col) YMCA bldg
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnson, 901 Page
Houston—Lillian Brass, 3500 Louisiana; Dale & Donna Newsum, Scanlon bldg; Corine Smith (col) 3902 Leffingwell
Lubbock—Irene Duncan, 1620C Broadway
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—E MacPherson, 2609 Wetmore
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Donald O'Connor, Arcade bldg; Ella Petersen, 12511½ Bothell
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Mercer—Ella Beierle, Rice lake
Milwaukee—Mae Lundahl, 1820 E North
Sheboygan—Lu Verna Bauer, 1603 S 9

CANADA

London—Herbert Nicklin, 70 Dundas
Montreal—May Duncan, Ritz hotel
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Windsor—Charles Roth, Pitt bldg
Winnipeg—Edna Bowyer, 360 Young

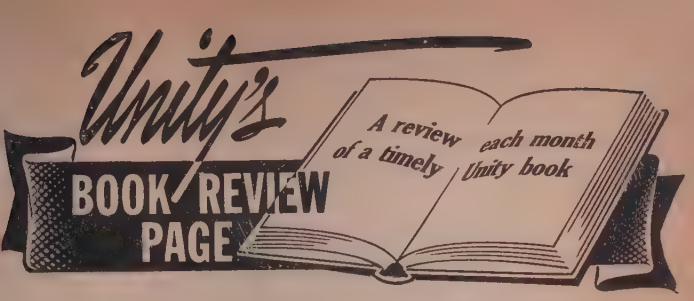
ENGLAND

Carnarvon, North Wales—Dora Johnson, Llanfair Hall
Easington Village—Thomas Merrington 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Durham

MEXICO

Mexico D F—Clara Kouns Lumpkin, Juarez 30, room 305

Unity literature in French: Unite, 22 rue De Donai, Paris XVII, France; in Italian: Eva Pasini, 5 Corso Genova, Milano, Italy; in German: Kathe Blenkner, Kindstr 16, Bad Godesberg/Lannerdorf Post Mehlem, British Zone; in Swedish & Finnish: Maija Blomberb, Tervakoski, Finland



Prayer Changes Things

By Dana Gatlin

"As surely as the sun shines," says Dana Gatlin, "God is able to help you." "To every individual God has given faculties that may be developed and used for better, happier, securer living." "God has given us the power of choice. He has given us the power to approach Him, increasingly to feel, use, and manifest His power. He gives us the power to discount, forgive, and forget all appearances of negation in order that we may receive and grow into a greater sense of security and good."

Prayer Changes Things is made up of twenty of Dana Gatlin's popular articles from Unity periodicals. One chapter, "Let the Sunshine In," was her first published Truth article. In it, and other such chapters as "God Is Your Strength," "Help from the Infinite," and "Windows of Heaven," the author has analyzed prayer and its marvelous power to bring good into our lives. Throughout the book true stories illustrate various points, and almost every chapter contains prayers that the author found helpful.

(*Prayer Changes Things* is priced at $1 a copy.)

Unity Books and Booklets

For Beginners in Truth	Beginning Again	$1.00
	Favorite Unity Radio Talks	1.00
	God a Present Help	1.00
	God Is the Answer — *Dutch, English*	1.00
	Great Physician, The	1.00
	How I Used Truth — *German, English*	1.00
	Lessons in Truth — *English, Italian, German, Spanish, Russian, French, Dutch*	1.00
	Letters of Myrtle Fillmore	1.00
	More Wonderful You, A	1.00
	New Ways to Solve Old Problems	1.00
	Prove Me Now	1.00
	Things to Be Remembered	1.00
	Whatsoever Ye Shall Ask	1.00
For Healing	Christian Healing — *German, English*	1.00
	Divine Remedies	1.00
	Jesus Christ Heals	1.00
	Truth Ideas of an M.D.	1.00
	You Can Be Healed — *Swedish, English*	1.00
For the Home	You and Your Child — *French, English*	1.00
For Prosperity	Both Riches and Honor — *French, English*	1.00
	Prayer in the Market Place	1.00
	Prosperity	1.00
	Prosperity's Ten Commandments	1.00
	Working with God	1.00
For Inspiration	Best-Loved Unity Poems	1.00
	Be of Good Courage	1.00
	Household of Faith, The	5.00
	Lovingly in the Hands of the Father	1.00
	Mightier than Circumstance	1.00
	Prayer Changes Things	1.00
	Sunlit Way, The	1.00
For Devotion	Book of Silent Prayer	.50
	Effectual Prayer	1.00
	Holy Bible, American Standard Version	6.50
	Keep a True Lent	1.00
For Advanced Study	Atom-Smashing Power of Mind	1.00
	Christ Enthroned in Man	1.00
	Have We Lived Before?	1.00
	Know Thyself	1.00
	Metaphysical Bible Dictionary	5.00
	Mysteries of Genesis	1.00
	Mysteries of John	1.00
	Selected Studies	1.00
	Talks on Truth	1.00
	Teach Us to Pray — *French, English*	1.00
	Twelve Powers of Man, The	1.00
	What Are You?	1.00
For Children	Adventures of the Seven Spartans	1.00
	Barky and His Friends	1.00
	Crybaby Kangaroo	1.00
	Jet's Adventures	1.00
	Jet and the New Country	1.00
	Jet's Choice	1.00
	Teach Me to Pray	1.00
	Thank You, God	1.00

Greeting Booklets

Challenge of the Dawn	.10	Mental Equivalent, The	.10
Daily Resurrections	.10	Preparation for Easter	.10
For Thy Benediction	.10	Sanctuary	.10
Gift of Immortality, The	.10	Song of Life, The	.10
God Is Blessing You Now	.10	Stream of Life, The	.10
Land Is Bright, The	.10	This Is Your Easter	.10

(Any 12 of these booklets $1. Envelope included)

NEWS from UNITY

A Suggestion for Using Daily Word

At various times friends write to Unity headquarters telling how they use *Daily Word.* From England comes this letter:

"Take time to read *Daily Word* the first thing in the morning, possibly even arising earlier if necessary, to connect yourself with God in thought. Remember, thousands the wide world over are thinking about God with you, through *Daily Word,* and growing in God consciousness. After reading, stop, wait, listen within for God to reveal Himself to you. Stay there until you feel His living presence and know that He will be with you all through the day to guide, comfort, and bless you as you turn within for help and guidance.

"At night give the day back to God with a contrite and thankful heart, seek forgiveness and accept it for any wrongdoing in thought, word, or deed, and go forward with eager anticipation for a better and happier new day as you live more completely in God consciousness.

"Carry this through the month, and when the last day comes complete the picture. Turn to the first page again and read the list of divine ideas that have been growing in your mind. Now begin to merge them into one whole, see them dovetail as a jig-saw puzzle, making a beautiful picture of a life filled with God consciousness.

"Complete your *Daily Word* for the month of a life lived in close communion with God. Then give the month back to Him and accept with joy and anticipation the new month ahead. Do not carry into the new month any old thoughts, but be open and receptive to the good that God

is waiting to bestow as you go forward with Him in consciousness. A happy new month to you all!"

Daily Word magazine, which offers a meditation, short lesson, and Bible quotation for each day of the month plus articles and poems, will come to you each month of the year for only $1.

Springtime Stories for Boys and Girls

The April number of *Wee Wisdom,* Unity's magazine for boys and girls, offers several stories of especial interest at this time of year. "Especially Easter," by Olive Rambo Cook, tells how Randy Phillips learns to be neighborly and invites his new neighbors to church.

In "The Little Brown Bulb," by Harriet B. Jones, a small brown bulb goes to sleep and has a big surprise when it awakens.

"The Cat and the April Fool," another Spartan story by Lawrent Lee, and part five of the serial "Something Super," by Gardner Hunting, will also offer special enjoyment.

Each issue of *Wee Wisdom* brings many features planned to lead boys and girls in the way of Truth and happiness. The low $2 *Wee Wisdom* subscription price will bring twelve monthly copies for children to enjoy.

"Does a Girl Need Beauty?"

Many of us feel that the quality of beauty is highly important. Young people who are about to make their start in a career and adult life are especially subject to this idea. Much has been written on what true beauty is and how, or if, it can be achieved.

Teen-agers will enjoy reading the article "Does a Girl Need Beauty?" in the April issue of *You* magazine. Written by Duane Valentry, this article refers to such stars as Joan Evans, Jan Sterling, Doris Day, Ann Blyth, Ginger Rogers, Ruth Roman, Gale Storm, and Bette Davis in answering the question, "How beautiful does a girl have to be to go places?"

Young people will also enjoy the story "Then He Met Henrietta," by Russell Gordon Carter (also in this issue), which relates the experiences of a boy, "Chip" Crocker, who is very short, and a girl, Henrietta Wayland, who is rather tall.

You is Unity's magazine published especially to help young people take the right

attitude toward life and to find happiness each day. It is published monthly and priced at $1 for a full year's subscription.

Good-Neighbor Thanks from New Zealand

"We are truly thankful to you and to the Good Neighbor Fund, which makes it possible for us to receive *Weekly Unity* and *Daily Word*. It is so disappointing that we are not free to send to Unity the money for them, which we would be happy to send.

"I cut out an article from a *Weekly Unity,* which I had given me in 1930. Receiving that magazine was certainly a turning point in my life. Later, I was able to send for some of your literature myself and decided never to cut up a Unity periodical but to copy out any special articles. I am now filling my fifth large scrapbook. It has been such a help to others who receive my *Weekly Unity* and *Daily Word* when I have read them. My special thanks go to Lowell Fillmore for his articles in *Weekly Unity* and to Silent Unity for their inspiring page. I am grateful to everyone else who helps make *Weekly Unity* and *Daily Word* the wonderful helps and inspiration they are."

The work of Unity's Good Neighbor Fund, which supplies free Unity literature to persons in countries where money restrictions prevail and to those who cannot afford to pay for it, is made possible by the loving donations of friends who wish to help others in this way.

News from Unity Group in Finland

Here is an excerpt from a letter written by Karl Forsten, who leads a small group of Unity students in Helsingfors, Finland:

"We had our meeting three days ago, and there were three new friends. Our little program went as follows:

"The meeting was opened by Maija Blomberg, and after that I led the meeting. My wife played Bach's 'Orgel Konzert,' and then we sang 'The Prayer of Faith.' After that I read, in translation, the two letters from Lowell Fillmore, and the contents went directly to our hearts. Marita Wilskman told us about her visit to Paris, and I read a Unity article. After that everybody who wished told about the help they had received through the Unity teachings. Finally, we played 'The Lord's Prayer' record

with the voice of Charles Fillmore, and then all of us said those holy words together. With that the meeting was closed, and everybody seemed satisfied and blessed."

Are You in Your Right Work?

Many of us wonder, from time to time, if we are in the position where we can best express our Christ selves, where we can give the best service. If you have ever asked yourself whether you are in your right work, you will be interested in reading the article "Finding Your Right Work," by James E. Sweaney, which appears in the April issue of *Good Business* magazine.

Mr. Sweaney says: "Our work should give us satisfaction and should be enjoyable. Otherwise something is wrong, and we shall never truly be happy or satisfied until we either find our right work, or take the right attitude toward our present work."

Good Business is Unity's magazine that shows how men and women can succeed in the business world by applying the truths that Jesus taught. It is published each month, and is priced at $1 for a year's subscription.

Unity Training School to Open

The first term of the Unity Training School for 1954 will open April 12 and close May 7. Many excellent teachers from Unity headquarters and from centers all over the United States will conduct the various classes. They are eager to help you learn more about Truth and how to practice it in your life for greater health, prosperity, and success. Make plans now to attend the Unity Training School.

If you cannot be here for the first session, you may wish to make reservations to attend one of the other three terms. The second will be held May 17 to June 11; the third, August 2 to August 27; and the fourth, September 6 to October 1.

To register for any of these terms, address a letter to the Registrar, Unity Training School in care of Unity School of Christianity, Lee's Summit, Missouri.

Unless a man is content to be a hermit, dwelling by himself in a cave remote from all human contact, he cannot be happy unless he has happy relations with other people. —Harold S. Kahm in *Weekly Unity*.

HELP FOR THESE BUSY DAYS

Most of us lead very busy lives these days. So many demands are made upon our time and energy that we must use both wisely in order to accomplish all the things that must be done.

Many Unity friends find that meditating on the *Daily Word* lesson each morning helps them to approach their work calmly, to remain poised during the day, and to accomplish more. One *Daily Word* reader says:

"I keep *Daily Word* on a stand near the door and read it each morning while I wait for my ride to work. It seems to give me the right thought to begin a day of business. Most persons who come to me for information or aid are upset (I work in a tax office), but they seldom leave my desk without expressing thanks for my helpfulness. I thank God always that I am able to give them a better understanding of their problems, and I am so grateful for all my blessings."

And a housewife writes:

"I have come to depend on the *Daily Word* lessons because they help me meet the demands of these busy days in patiently rearing two children, caring for my husband, and doing my household tasks. What had seemed a momentous task suddenly dwindled to ordinary routine with even a few minutes to rest. Knowing I no longer carry the burden alone has changed everything. May the Lord bless you and your work for helping me at this time of need."

Daily Word's help will come to you each month of the year for only $1. Order your subscription and use *Daily Word* in your daily affairs.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

"Where Does God Live?"

Do you have difficulty in answering when a child comes to you with such questions as, "Where does God live?" and "What does He look like?" Many parents and Sunday-school teachers find that the most difficult part of training children along spiritual lines is answering their questions about God and Jesus.

A child learns most quickly when his interest is aroused; and when he questions you about God you can be sure that he is interested. This is the ideal time to present to him the Truth teaching and to implant in his mind Truth ideas that will help him live a happy, harmonious life.

Putting Truth into terms that children can understand is not always easy to do, however. At such times, the *Unity Sunday-School Leaflet* can be a real help to both you and the child. It explains Truth in simplified story form and in terms that are familiar to him, and reading and teaching from the *Leaflet* helps to clarify the Truth teaching in your own mind. In addition to the lessons themselves, the *Teachers' Section* of the *Unity Sunday-School Leaflet* will give you special teaching help with its "Lesson Objectives" and "Suggested References."

The lesson section of the *Unity-Sunday School Leaflet* contains the "Bible Text" of the International Sunday School Lessons, "The Lesson Story," "What the Lesson Teaches," "Questions about the Lesson," and a "Frank and Frankie" story showing how a boy and girl apply the lesson. The *Leaflet* is mailed monthly in packages containing a section for each Sunday in the month plus one *Teachers' Section* covering all the month's lessons. For only $1 you can have *Unity Sunday-School Leaflet's* valuable help for a whole year.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

"I Have Wanted for Nothing"

Have you ever wondered how tithing works and how your supply can increase when you give part of your income to God? Many Unity friends find new prosperity through tithing their income. Of her experiences with tithing, one friend writes:

"I have used my Prosperity Bank to tithe in and have been amazed that I could give a tenth of my income without missing it. I have wanted for nothing; many nice things have come my way, and several of my prayers have been answered."

Tithing is based on a sound spiritual law that was established by Old Testament religious leaders and emphasized again by Jesus when He said: "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over . . . For with what measure ye mete it shall be measured to you again."

Tithing is a simple method of giving in which we set aside one tenth of our income for God. This helps us to acknowledge Him as the source of our supply—as our partner in all things—and to grow spiritually so that we may manifest abundance in our affairs.

If you wish to know more about tithing, Unity's small book *As You Tithe so You Prosper,* by L. E. Meyer, will give you helpful information. It answers such questions as, What is tithing? How do I tithe? and When did tithing originate? *As You Tithe so You Prosper* is priced at 50 cents a copy.

The billfold-size folder *The Lord's Account Book* also contains tithing information, as well as ruled pages on which to record your income and your tithe. *The Lord's Account Book* is free on request. Send for your copies of the book and the folder, begin tithing, and see how it can help to prosper you.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

PLANT THE SEED OF PROSPERITY

Before we can reap a harvest of any kind, the seed must be planted. Flowers, fruit, and vegetables come forth only after the seed is put into the ground. The same rule applies to prosperity. We must plant the seed before we can expect to reap abundance.

If you have a financial problem, the Unity Prosperity Bank plan can help you solve it as it is helping people everywhere who are seeking to demonstrate more substance. These people are planting the seed of prosperity through prayer and faith as taught by Jesus Christ. You may obtain your Bank as well as complete instructions for its use by sending in the coupon below.

Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three UNITY magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-4-54

Proclaim the Joy of Easter

WITH UNITY GREETING BOOKLETS

You can help make Easter a happy time of inspiration and spiritual joy this year by sending Unity Greeting Booklets to your friends. Designed to take the place of a greeting card, each booklet comes with a decorative Easter mailing envelope that requires only two cents postage.

Each of the twelve Unity Greeting Booklets listed below offers a message of faith, inspiration, and renewal at this joyous Easter time.

This Is Your Easter (new this year)

The Challenge of the Dawn
Daily Resurrections
For Thy Benediction
The Gift of Immortality
God Is Blessing You Now
The Land Is Bright
The Mental Equivalent
Preparation for Easter
The Song of Life
The Stream of Life
Sanctuary

These Unity Greeting Booklets are priced at 10 cents each, or twelve for $1. Send your order as soon as possible, so that you will have the booklets in time to address and mail them to your friends for Easter.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

This Easter Dawn

Gladys MacAlister

At early dawn
The first slant rays of light
Spill cameo pink on rocky cliffs
And etch the curving ripples in the snow
That drifts around the guardians of the hill—
The evergreens that reach up for the hint
Of summer sun and feel the promise of
A spring begun.

This Easter dawn
Look up! A glow of promise
Lights your world and lifts the shadows
From the face of sorrow, leaving joy
To fill your universe with this great truth—
The Son of God, the living light of lights,
Has set you free. "I am the resurrection!
Follow me!"